

"In the Latter Days, the sun shall rise from the West"

Holy Prophet Muhammad (Peace and blessings of Allah be upon him)



Leadership

Responsibilities of Religious Leadership	18	Moral and Spiritual Traits of Secular Leaders	34
How to Lead others Successfully	23	Muslim Women Leaders in the Time of the Holy Prophet(sa)	38
What to Avoid as a Leader	25		

The Ahmadiyya Muslim Community



Hazrat Mirza Ghulam Ahmad (as)



AHMADIYYA
MUSLIM COMMUNITY

United States of America

The Ahmadiyya Muslim Community is a religious organization, international in its scope, with branches in 207 countries in Africa, North America, South America, Asia, Australia, and Europe. The Ahmadiyya Muslim Community was established in 1889 by Hazrat Mirza Ghulam Ahmad (as) (1835-1908) in Qadian, a small and remote village in the Punjab province of India. He claimed to be the expected reformer of the latter days, the Awaited One of the world community of religions (The Mahdi and Messiah).

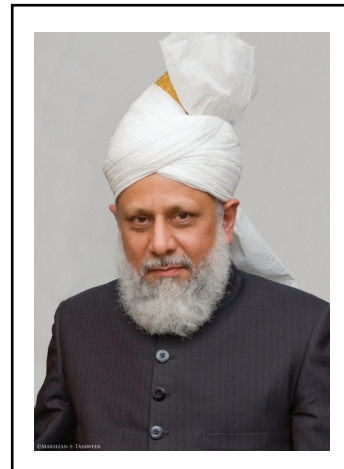
The Movement he started is an embodiment of the benevolent message of Islam – peace, universal brotherhood, and submission to the Will of God – in its pristine purity.

Hazrat Ahmad (as) proclaimed Islam as the religion of man: “The religion of the people of the right path” (The Holy Qur'an: 98:6). The Ahmadiyya Muslim Community was created under divine guidance with the objective to rejuvenate Islamic moral and spiritual values. It encourages interfaith dialogue, diligently defends Islam and tries to correct misunderstandings about Islam in the West. It advocates peace, tolerance, love and understanding among followers of different faiths. It firmly believes in and acts upon Qura'nic teaching:

“There is no compulsion in religion” (The Holy Qur'an: 2:257).

The Ahmadiyya Muslim Community strongly rejects violence and terrorism in any form and for any reason.

The Community has been headed by his elected successors. The present Head of the Community, Hazrat Mirza Masroor Ahmad, was elected in 2003. His official title is Khlaifatul Masih V or Fifth Successor of the Promised Messiah(as).



Hazrat Mirza Masroor Ahmad,
Khalifatul Masih V (aba)

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Dr. Mufti Muhammad Sadiq (ra) was the first Ahmadiyya Muslim missionary to arrive in America. In 1921, he founded the Muslim Sunrise, which stands today as the longest running Muslim publication in America. The magazine seeks to open discussions on Islam and topics relating to religion in general. It highlights the role of Islam in an ever-changing global society. It provides a platform for public opinion on contemporary issues and presents their solutions from an Islamic perspective.

The Muslim Sunrise welcomes letters to the Editor, Questions and Submissions.

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Muslims follow the name of God's prophets with the prayer *alaihis salaam* or 'may peace be upon him', and for the Holy Prophet Muhammad, *sallallahu alaihi wasallam* or 'may peace and blessings of God be upon him.' Companions of prophets and righteous personalities who have passed away are saluted by *radhi-Allaho anhu/a* or 'may Allah be pleased with him/her.' While such salutations sometimes are not set out in the text for readability, we encourage readers to offer these prayers as if set out in full.



Acronyms for salutations used in this publication

- sa: Sallallahu 'Alaihi Wa Sallam (peace and blessings of Allah be upon him)
as: 'Alaihis-Salam (may peace be upon him)
ra: Radhi-Allahu 'Anhu/'Anha (may Allah be pleased with him/her)
rh: Rahimahullahu Ta'ala (may Allah shower His mercy on him)
aba: Ayyadahullahu Ta'ala Bi-Nasrihil-'Aziz (may Allah support him with His mighty help)

Verse numbers in the references from the Holy Qur'an count Tasmiya at the beginning of a chapter as the first verse.

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Editorial (07)

Poetry Corner (41)

True Leadership
Translated by Shazia Sohail

Our Leader
[Translation taken from Essence of Islam, Part I]

News, Views & Reviews (43)

From the Archives (47)

The Most Influential Person in History
The Muslim Sunrise. March – June 1979. Volume XLVI No 1-2

Questions and Answers (51)

What are the qualities of a good leader?
Sabrina Yasmin Asad (Age 14), Al-Hilal, Pg:4-6, 2009-2



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In This Issue

- | | |
|---|----|
| In the Words of the Promised Messiah (as)
Spiritual progress.
<i>Malfuzat, Vol. 1, Pp. 29-28.</i> | 8 |
| The leader of a people is their servant
<i>Summary of Friday Sermon delivered by
Hazrat Mirza Masroor Ahmad, Khalifatul
Masih V (aba) on July 15, 2016</i> | 9 |
| The Holy Qur'an on the qualities of leadership
<i>Tahira Khaild</i> | 11 |
| Lessons from Prophet Musa's (as) Leadership
<i>Tariq Sharif</i> | 15 |
| Responsibilities of Religious Leadership
<i>Amtul Kafi Yadullah Bhunnoo</i> | 18 |
| Requirements of a Beneficial Leadership
<i>Syed Sajid Ahmad</i> | 21 |
| How to Lead others Successfully
<i>Ziah H Shah MD</i> | 23 |
| What to Avoid as a Leader
<i>Khalida Jamilah</i> | 25 |
| Hazrat Umar (ra), the Great Leader of Muslims
<i>Bushra Bajwa</i> | 27 |
| Distinctive Leadership Qualities of Hazrat Mirza
Bashiruddin Mahmud Ahmad (ra)
<i>Farhan Khokhar and Fazal Masood Malik</i> | 30 |
| Moral and Spiritual Traits of Secular Leaders
<i>Anser Ahmad</i> | 34 |
| Muslim Women Leaders in the Time
of the Holy Prophet(sa)
<i>Uzma Saeed Ahmad</i> | 38 |
| Book Review:
The Leadership of Muhammad
by Prof. John Adair
<i>Ziah H Shah MD</i> | 53 |

FROM THE HOLY QUR'AN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

وَجَعَلْنَاهُمْ آيَةً يَهْدُونَ بِأَمْرِنَا
وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَ
إِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ ②

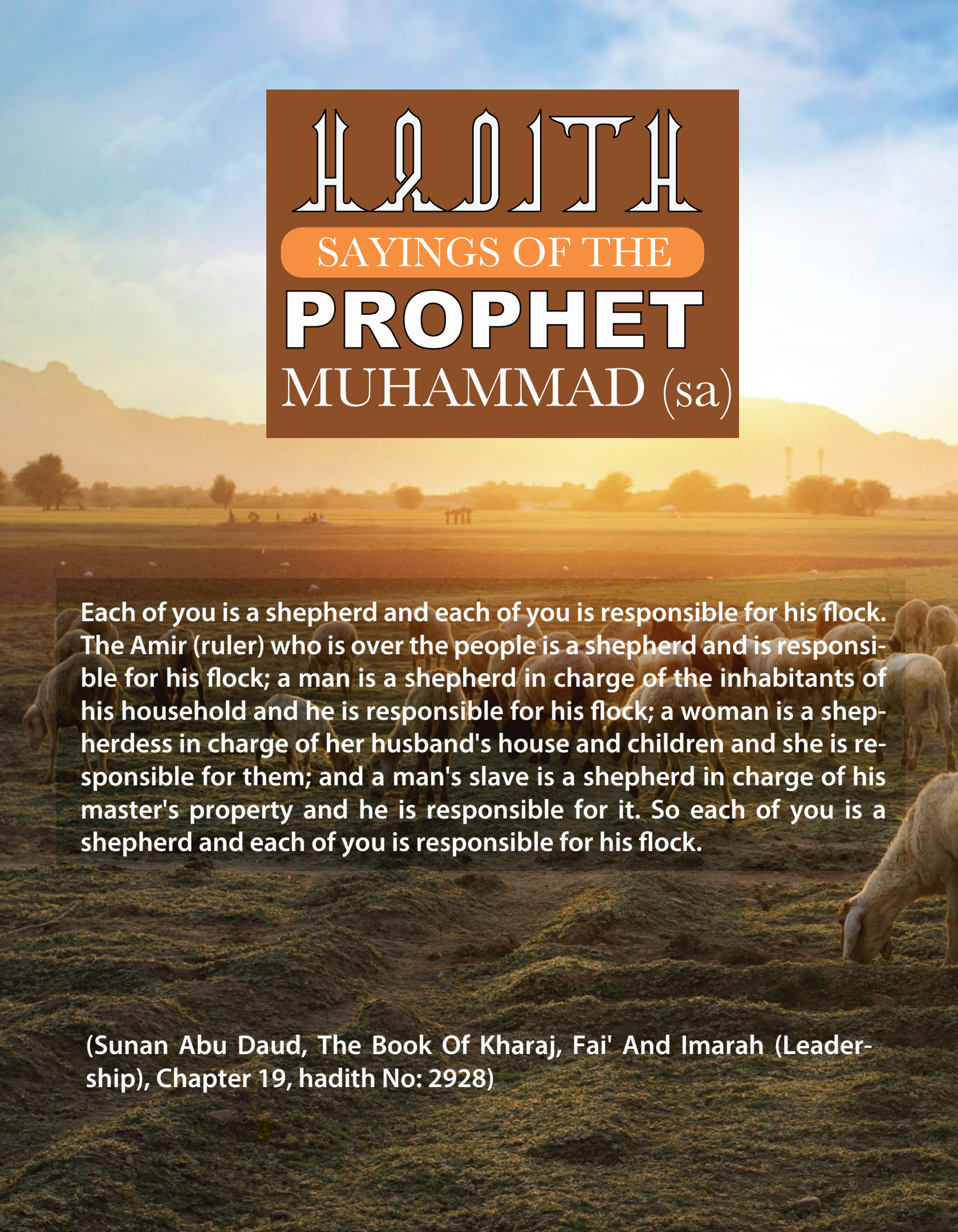
وَكَانُوا لَنَا عَبِيدِينَ ③

In the name of Allah, the Gracious, the Merciful.

And We made them leaders who guided people by Our command, and We sent revelation to them enjoining the doing of good works, and the observing of Prayer, and the giving of alms. And they were worshippers of Us alone.

The Holy Qur'an, (21:74)





HADITH

SAYINGS OF THE

PROPHET

MUHAMMAD (sa)

Each of you is a shepherd and each of you is responsible for his flock. The Amir (ruler) who is over the people is a shepherd and is responsible for his flock; a man is a shepherd in charge of the inhabitants of his household and he is responsible for his flock; a woman is a shepherdess in charge of her husband's house and children and she is responsible for them; and a man's slave is a shepherd in charge of his master's property and he is responsible for it. So each of you is a shepherd and each of you is responsible for his flock.

(Sunan Abu Daud, The Book Of Kharaj, Fai' And Imarah (Leadership), Chapter 19, hadith No: 2928)

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The topic of 'leadership' is of universal significance in more ways than one, with many forms and levels: spiritual, political, organizational, and international. This leads us to many questions: what are the qualities of a successful leader? How to select the right kind of leader? Why do many leaders fail? Do personal piety and good character play any role in bringing success or failure to a leader's role? How about religious and divinely inspired leaders: Does God play a role in their appointment and success? These and many other important inquiries need answers, and although much has already been written on them, our interest to delve deeper and to try and know more remains unabated.

In this issue of the Muslim Sunrise, we have tried to initiate a wholesome discussion on the theme of leadership, temporal and spiritual, and the writers have penned their thoughts based on their study and research. The epoch-making leadership of some great spiritual and religious men in history, such as the Prophet Moses (as), Prophet Muhammad (sa), and the second Rightly-Guided Khalifa Umar (ra) is discussed in some detail. Also explored is the relatively current and highly significant spiritual leadership within the Ahmadiyya Muslim Community, namely, that of the Khulafa. The model of leadership of the second Khalifa of the Ahmadiyya Muslim Community, Hazrat Mirza Bashiruddin Mahmud Ahmad, is presented.

We also cover the examples of leadership of outstanding women and their impact on society. Most importantly, the articles reflect on the Islamic perspective of leadership, a concept which is perhaps of huge interest in today's world.

We always appreciate your feedback. Read and enjoy.

Mubasher Ahmad
Editor-in-Chief



IN THE WORDS OF THE PROMISED MESSIAH(as)

The Sufis have mentioned two ways of spiritual progress, effort and natural aptitude. Effort is to embark upon the way of Allah and His Messenger out of a wise choice. As God says: "If you wish to become the loved ones of Allah, then follow the Holy Prophet (sa)" (1). That perfect guide is the Messenger (sa) who endured such calamities as have no equal and did not pass one day in comfort. Only those can be counted his true followers who follow every word and action of his with the utmost effort. God does not love the slothful and those who have no desire to encounter hardship. Such people will only incur the wrath of God Almighty. To carry out this Divine commandment of following the Holy Prophet (peace and blessings of Allah be upon him), the seeker must first study the whole life of the Holy Prophet (sa) and then follow in his footsteps. This is the way of a seeker. It is fraught with calamities and hardships; it is only by enduring them that a person becomes a seeker. The rank of those invested with natural aptitude is higher than that of the other seekers. God Almighty does not treat them as mere seekers, but Himself exposes them to calamities and draws them towards Himself through His eternal magnetism. All Prophets were so drawn towards God. When confronted with calamities, the human soul is illumined by undergoing such hardship, just like iron and glass, which, though they have the quality to shine, but become capable of reflection only after being polished to the extent that they begin to reflect the features of anyone who stands before them. Spiritual exertion and toil act like polish. The heart too should be polished until it develops the quality of reflection; which in other words means: "Acquire the attributes of Allah." The heart of the seeker is a mirror which is so polished by calamities and hardships that he begins to reflect the qualities of the Prophet (sa). This stage is reached when, through striving and repeated efforts at purification, all impurities are washed away. Every believer needs such cleansing. No believer will attain salvation without becoming a polished mirror. The seeker carries out this polish him-

self and endures hardships by his pursuits, but the one with a natural aptitude is subjected to hardships. God, Himself becomes his Polisher and, polishing him with diverse types of calamities and hardships, bestows upon him the qualities of a mirror. The result of a seeker and one possessing natural aptitude is the same. Hence, righteousness has two aspects: effort and natural aptitude. (2)



Hazrat Mirza Ghulam Ahmad of Qadian,
The Promised Messiah and Imam Mahdi (as)

References:

1. The Holy Qur'an, (3:32)
2. Hazrat Mirza Ghulam Ahmad, Malfuzat, Vol. 1, Pp. 29-28.



The leader of a people is their servant

[Summary of Friday Sermon delivered by Hazrat Mirza Masroor Ahmad, Khalifatul Masih V (aba) on July 15, 2016]

Hazrat Mirza Masroor Ahmad (aba) said that he has already mentioned in a previous sermon that this is the year for the election of officeholders of the Jama'at. These elections are now complete, and new officeholders have taken charge of their duties. May Allah enable all the newly appointed officeholders to serve with all their capabilities and fulfill the trust placed in them. Service to the Jama'at should not be seen as something trivial. Each one of us has pledged to God to take care of the work needed for the Jama'at. Allah says that the trusts that are placed in you are your pledges and that you will surely be accountable for your pledges. To truly fulfill your trusts, it is essential to become an example of truthfulness and piety for others. The Amirs and Presidents of Jama'ats, their executive committees, and the Secretaries for Tarbiyyat (moral and ethical training) should become examples for the rest of the Jama'at. If the Tarbiyyat department becomes truly active, it can ease the burden of other departments. The work of training begins at home. Amirs, Presidents, and Secretaries for Tarbiyyat should assess whether or not they themselves are acting on the programs they have drawn up. If not, then this is contrary to righteousness.

Hazrat Mirza Masroor Ahmad (aba) reminded members that man's ultimate purpose is to worship God. He urged them to offer prayers in congregation. He said, "If our mosques are filled with worshippers, then we will also be able to train members of the Jama'at properly. A person's speech cannot be effective unless sincere resolve and action back it. There should be no contradiction in our



word and deed. Every officeholder should be mindful of offering prayers in congregation."

Speaking of the qualities and responsibilities of officeholders, Hazrat Mirza Masroor Ahmad (aba) said that officeholders are not appointed to be officers above others, rather the leader of a people should be their servant. Officeholders should be humble, forbearing, and selfless. They should alleviate other people's sufferings as if they were their own; this is true greatness. He mentioned that arrogance leads away from God and is harmful to the Jama'at. Even though the rules permit the Amir of a Jama'at to reject the opinion of the executive committee, nevertheless they should try to take everyone along with them. This right (of veto power) should only be exercised in extreme cases, [always] keeping in view the wider interest of the Jama'at. If they act according to the rules and regulations, there will not be any misgivings among members.

Hazrat Mirza Masroor Ahmad (aba) further said that officeholders should cultivate the quality of kindness. They should be considerate of the feelings of their subordinates and teach them the work with compassion and kindness. He said that Allah is the one that runs all affairs of the Jama'at. During the time of Hazrat Khalifatul-Masih III (rh), there was an officeholder who thought that the financial system of the Jama'at depended on his effort. When Hazrat Khalifatul-Masih III (rh) learned of this, he replaced him with another individual who knew nothing about the work, and God blessed the Jama'at with more than ever before. Therefore, no one should have this illusion that the work of the Jama'at depends on an individual's knowledge or experience. Allah helps the Jama'at through His angels.

Hazrat Mirza Masroor Ahmad (aba) also said that officeholders should work cheerfully and be courteous to everyone. They should talk to their subordinates and others with politeness. While at times one needs to act with strictness in some administrative matters, however, this strict action should only be taken as an extreme step and its purpose should be to reform, and not to show who is 'in charge'. All officeholders should know their limits and should read the rules and regulations.

"officeholders should work
CHEERFULLY
and be courteous to everyone."

Hazrat Mirza Masroor Ahmad (aba) cautioned that sometimes the expense budget is not divided properly among the various departments. The expense budget of every department should be accurately laid out. Then the work of each department should be analyzed in every executive committee meeting, and, if required, the budget may be adjusted accordingly. Another important task of the Amirs, Presidents, and Secretaries is to act immediately upon the instructions received from the Centre.

Hazrat Mirza Masroor Ahmad (aba) emphasized that it is the responsibility of every Musi (Person who has joined the system of The Will in the Ahmadiyya Muslim Community) to keep a record of his/her financial contributions. It is the responsibility of the Central Office to keep the record of every Musi up-to-date and to remind him/her if necessary. It is the responsibility of the Missionary In-charge to hold regular meetings with missionaries to assess their work. In places where Secretaries for Da'wat Ilallah are not active, the missionaries should try to motivate them.

"purpose should be to
REFORM,
and not to show who is 'in charge'"

In the end, Hazrat Mirza Masroor Ahmad (aba) stressed that the officeholders should consider the next three years of responsibility placed upon them by God as His Grace and should serve the Jama'at with all their capabilities.

The Holy Qur'an on the qualities of leadership

Tahira Khalid

Many people strive for leadership roles in their lives whether it be in one's career, at home as a parent, or in a community environment. Human nature is to try to attain authority, leadership, control, and autonomy.

The Holy Prophet (sa) said: "every one of you is a shepherd and each of you is responsible for his flock." (1)

If we ponder over this Hadith, it is very true that we are all given a jurisdiction to be responsible for. Leadership is a huge responsibility; if a leader does not fulfill his responsibilities, then he is more answerable to God as compared to someone who is not a leader.

Parents are responsible for their children and the whole household. A teacher is responsible for his class, and a principal is responsible for her school. In other words, as the range of jurisdiction expands, responsibility and liability get amplified. A good leader is like a mother, who treats everyone with love and compassion, and in return, a beautiful relationship of love and trust is formed, so much so, that even when the mother gets angry at the child, the child still goes back clinging to her legs.

The Holy Qur'an has clearly explained the qualities of a good leader, and as per the Holy Qur'an, the Sunnah, (or life examples of the Holy Prophet (sa) was a practical demonstration of the Holy Qur'an. Thus the Holy Qur'an and Sunnah together clearly elaborate on the good qualities of a leader, which I will discuss further.

Compassionate

"And it is by the great mercy of Allah that thou art kind-hearted towards them, and if thou hadst been rough and hard-hearted, they would surely have dispersed from around thee. So pardon them and ask forgiveness for them, and consult them in matters of administration; and when thou art determined then put thy trust in Allah, surely Allah loves those who put their trust in Him." (2)

The beautiful role-model of the leadership of the Holy Prophet (sa) has been elaborated in this verse.

It's the mercy of Allah that the Holy Prophet (sa) was soft-hearted. His softness, love, affection, caring nature and compassion were the reason that all his companions came to him like bees to a honeycomb. If he were harsh and hard-hearted all of them would have been afraid of his temper and anger and would have dispersed from around him.

In the above verse, Allah is teaching us, by giving the example of the Holy Prophet (sa) that a leader should himself forgive minor mistakes of his followers and then ask forgiveness for them from Allah. The Holy Prophet (sa) was a unique and beautiful example of a leader; his compassion and mercy towards humanity were extremely evident throughout his life. He was full of empathy towards others in all his actions, not only for his companions and followers but also for his enemies.

Democratic

The above verse goes on to say:

"And consult them in matters of administration; and when thou art determined then put thy trust in Allah, surely Allah loves those who put their trust in Him." (3)

This verse means that a leader should consult his followers, but once he has counseled and has made a decision, then he should uphold it and trust Allah for the best outcome.

"The Holy Prophet (sa) would consult his companions in the affairs of state and all important matters. Abu Hurairah (ra) says: "The Holy Prophet (sa) was most solicitous in consulting others in all matters of importance." Hazrat Umar (ra) the second successor said "there is no Khilafat (successorship) without consultation" (4)

Thus the holding of consultation is an important injunction of Islam and is binding on both spiritual and temporal leaders, but the leader is not bound to accept and

adopt all Consultations, as it is explained in the part of the verse “when thou are determined, then put thy trust in Allah.”⁵ This means that a leader is bound to consult but the final decision after consulting is still in the hands of a leader, and those who give consultation should not feel offended if their suggestion was not taken into consideration.

Hence it is clear that there is no room for dictatorship in Islam; as Islam emphasizes teamwork, as no one can accomplish anything alone. Islam promotes democracy in leadership but also encourages obedience to authority and respect of one’s leader to create a peaceful society.

Self-control/Moral Strength

“And thou dost surely possess high moral excellence.” (6) The Promised Messiah Mirza Ghulam Ahmad(as) of Qadian explains, “A leader is to possess moral strength. Since Imam (leader) comes across all sorts of miscreants and mean and foul-mouthed people it is essential for them to possess moral strength of the highest order, so that they remain immune against the egoistic rage, and wild frenzy and people are not deprived of their blessings it is shameful that a person called a friend of God should fall prey to base morals and should not even be able to tolerate a harsh word.” (7)

The Holy Prophet (sa) always held himself under complete control. Even when he became a Sovereign, he always listened to everybody with patience, and if a person treated him with impertinence, he bore with him and never attempted any retaliation. Many people treated him horribly, pelting him with stones, or throwing trash at him, etc. Nevertheless, he always maintained control over his emotions and instead showed such people empathy and love in the face of their hate.

Wisdom

The Holy Qur’an states:

“We made his kingdom strong and gave him wisdom and sound judgment in speech decision.” (8)

Hence wisdom and sound judgment is also a very important quality of a leader. A leader can lead the nation to success or destruction by just making one right or wrong decision. Take the example of going to war. A leader needs to be able to assess a volatile situation correctly to ensure the safety of his people while also not rushing into a conflict that can lead to the loss of life and destruction of the country.



Honesty

Similarly, Allah has commanded believers that they should support truthful people. Allah says; “O ye who believe! Be afraid of Allah, and be with those who are true.” (9)

A truthful person is respected, as was the example of the Holy Prophet (as), who was known as “The Trusty” and “The True” since his childhood, and that was one of the many reasons he was highly respected in his nation. If a leader is not truthful, there is no trust from his followers and other nations.





Just

The Holy Qur'an states:

"Verily, Allah commands you to make over the trusts to those entitled to them, and that, when you judge between men, you judge with justice. And surely excellent is that with which Allah admonishes you! Allah is All-Hearing, All-Seeing." (10)

This verse shows us we should elect just leaders as if there is no justice; there is restlessness, lack of confidence and lack of trust towards a leader. Lack of justice leads to the moral, physical and spiritual decline of the nation.

"Holy Prophet (sa) was, however, unique in enforcing uniform standards of justice and fair dealing. On one occasion a case came before him in which a young woman belonging to a highly respectable family was found to have committed theft. This caused great consternation as, if the normal penalty were imposed upon the young woman, a leading family would be humiliated and disgraced. Many were anxious to intercede with the Prophets on behalf of the offender but were afraid to do so. Eventually, Usama (ra) was prevailed upon to undertake the mission. Usama (ra) went to the Holy Prophets (sa) but the moment the latter perceived the trend of his submission he was much upset and said: "You had better desist. Nations have come to a bad end for showing favors to highly placed persons while pressing hard on the common people. Islam does not permit this, and I will certainly not do it. Verily, if my daughter, Fatima, were to commit an offense I would not hesitate to impose the appropriate penalty." (11)

Piety

Similarly, piety is another important attribute, which should be possessed by a leader:

"The most honorable among you in the sight of Allah is he who is the most righteous among you. Surely, Allah is All-Knowing, All-Aware." (12)

A righteous person is afraid of Allah's displeasure. Therefore he will be careful when he makes any decisions and takes any actions.



Simplicity

Simplicity is a hallmark of a strong leader, and the Holy Prophet (sa) spent his life practicing this trait.

"Hazrat Umar (ra) suggested to the Holy Prophet (sa) on one occasion that as he had to receive Embassies from great monarchs, he should have a rich cloak prepared for himself which he could wear on such ceremonial occasions. The Prophet (sa) did not approve of the suggestion and said: "It would not be pleasing to God for me to adopt ways like this. I shall meet everybody in the clothes that I normally wear." (13)



Communication skills

A leader must be excellent in communication so that he or she can bring people together through dialogue. When Moses was bestowed with prophethood, he invoked Allah to bless his brother Harun as his associate. The reason given by Moses has been mentioned in the Holy Quran in the following way:

"And my brother Harun (Aaron) he is more eloquent in speech than I; so send him therefore with me as a helper that he may bear witness to my truth. I fear that they will accuse me of falsehood." (14)

In conclusion, The Holy Prophet (sa) said, "Every person is a ruler and will be answerable in respect of his wards." He also said, "The leader of the people is their servant." (15)

The critical qualities of leadership as outlined by Islam through the teachings of the Holy Quran and Sunnah and Hadith of the Holy Prophet (sa) provide us with a much-needed framework in today's age. If world leaders begin to take steps towards inculcating these values, we will move closer to a global society where there will be no war and peace will prevail over the world.

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2. The Holy Qur'an (3:160)
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4. The Holy Qur'an English w/ 5 Vol. Commentary
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11. Bukhari, Kitabul Hudud" & Life of Muhammad pp 332.
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13. Life of Muhammad pp 203
14. The Holy Qur'an (28:35)
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Lessons from Prophet Musa's (as) Leadership

Tariq Sharif

Prophet Musa (as), or Moses as English speakers know him, is a well-known and respected religious figure in all three major world religions. As the purpose of this brief discourse is to examine Prophet Musa's (as) leadership, we must ask the question: was he successful in achieving his goals? After all, we will judge the effectiveness of any leader, in large part, by whether their leadership achieved the desired end.

In the case of Prophet Musa (as), we will have to answer resoundingly in the affirmative. Against all odds, he delivered the Jewish people from the bondage inflicted by a tyrant while demonstrating the superiority of his message and translating it into abiding laws of conduct for his people. Some may argue that because he never entered the Holy Land himself and because his people did not entirely adopt his message that he could not be considered a success. However, these judgments are based on a bias that Prophet Musa's (as) goals were materially and selfishly rooted, and that is misleading with regards to a man of God. Prophet Musa's (as) goal was to earn the pleasure of God by carrying out His commands, and this he did on every occasion. Without the conviction of his belief - and help and communion with God - Prophet Musa (as) could never have achieved the significant and far-reaching success that he did.

What lessons of leadership can we learn from Prophet Musa's (as) success?

Lesson 1: Courage & Conviction

When one considers that Prophet Musa's (as) primary opponent was Pharaoh, who was considered a god by his people and wielded a commensurate level of power and authority, the defining leadership characteristic, courage, was shown by Prophet Musa (as). We need to remember that Musa was adopted and raised in the Pharaoh's palace. It would have been very easy to ignore the plight of his fellow Israelites and live a

life of ease and comfort. However, he could not do that even if it meant risking life and limb to confront Pharaoh. His unshakable belief in God and human rights compelled him to act as a leader. God strengthened that conviction by arming him with proofs of the truth.

"... Moses, verily I am Allah, the Lord of the worlds; Cast down thy rod. And when he saw it move as though it were a serpent, he turned back retreating and did not look back. O Moses, said the voice, come forward and fear not; surely, thou art of those who are safe. Insert thy hand into thy bosom; it will come forth white without evil effect and draw back thy arm toward thyself to still thy fear. So, these shall be two proofs from thy Lord to Pharaoh and his chiefs. Surely, they are a rebellious people" (1).

Takeaway: Leadership requires courage - and courage comes from the deep conviction one finds through the worship of God Almighty.

Lesson 2: Help & Humility

It is important to note that leadership does not mean arrogance. Effective leaders are quite the opposite. In a 2018 Forbes article, the author states that humility is an underrated leadership quality, quoting Dr. Robert Hogan as saying:

"Substantial research shows that humility predicts effective leadership. Humility is associated with minimizing status differences, listening to subordinates, soliciting input, admitting mistakes and being willing to change course when a plan seems not to work" (2). When Prophet Musa (as) was called by God to go to Pharaoh, we read in the Bible that he responded, "Who am I that I should go to Pharaoh, and bring the Israelites out of Egypt" (3)? In the Qur'an we read that Prophet Musa (as) was concerned about his speaking ability: "My breast is straightened, and my tongue is not fluent; so send word to Harun (Aaron) (as) also" (4).

This clear-eyed assessment of his abilities had multiple benefits. First, Prophet Musa (as) could accurately determine what additional resources he needed, and what skills those resources would need to possess. Secondly, God Almighty was more willing to help him in this regard. We know that if we humbly ask another person for help, and we are specific about what we need, most people will help. How much more then will God the Merciful come to our aid? The Promised Messiah (as) states: "I say truly that crying before God Almighty with utmost humility moves His Grace and Mercy and draws them towards the supplicant" (5).

Prophet Musa (as) continued to humbly return to God to supplicate for help and guidance even when he had successes. For example, we learn in the Qur'an that he was able to demonstrate superiority over Pharaoh's magicians and that they converted to Musa's faith (6). But he continued to ask God for help and advised his people to do the same. Prophet Musa (as) never tried to usurp God's leadership with regards to his people. For example, we read: "Moses said to his people 'Seek help from Allah and be steadfast. Verily the earth is Allah's; He gives it as a heritage to whomsoever He pleases of His servants, and the good end is for the God-fearing'" (7). What a profound leadership statement!

Takeaway: It is a leadership strength to ask for help. And there is no better place to turn than towards God Almighty with deep humility for whatever you need or lack.

Lesson 3: Persistence & Patience

Foundational to Prophet Musa's (as) leadership was his deep conviction and humble mindset in seeking help from God for the resources and guidance to do the best job. However, this by no means should lead us to believe that the path was easy. Ultimately a leader needs to have patience and persistence to move along the thorny path towards the goal.

God Almighty Himself has warned believers that it is His true servants that should be prepared to be tried and tested most severely. The Prophet Muhammad (sa) said: "Verily, with greater rewards come greater trials. Verily, when Allah loves a people, He will test them. Whoever is pleased will be satisfied, and whoever is displeased will have indignation" (8).

The Qur'an acknowledges explicitly how great a trial Prophet Musa (as) and his people encountered: "And remember the time when We delivered you from Pharaoh's people who afflicted you with grievous torment, slaughtering your sons and sparing your women. And therein was a great trial for you from your Lord" (9).

Despite the trials and difficulties that the Israelites continued to face, and despite Pharaoh's refusing to budge in the face of the sign after sign, Prophet Musa (as) continued to persist and come back with sign after sign. He never lost his composure or disobeyed God, nor did he ever give up.



Rabbi Evan Moffic talks about this persistence in his article "20 Things You Can Learn About Leadership from Moses":

When Moses first confronts Pharaoh and tells him to "Let my people go," Pharaoh laughs. He brushes Moses off. This pattern repeats several times. Moses could easily have given up. He faced difficult odds to begin with. Who was this lowly shepherd to challenge the Pharaoh, the most powerful ruler on earth? But Moses persists. Behind his persistence was faith. He knew the justness of his cause. He knew ...that he was "on a mission from God" (10).

Persistence requires patience. One must be able to stay the course to endure through trials. Prophet Musa's (as) patience is closely linked to both of his other leadership qualities mentioned here. His conviction helped him to weather every storm, and his humility enabled him to rely on prayer. The Qur'an ties these three qualities, patience, humility, and

prayer, together as three branches of the same tree. "And seek help with patience and Prayer, and this indeed is hard except for the humble in spirit" (11).

Jared Barden, a Biblical scholar, argues that Prophet Musa (as) should be known for patience, the way Prophet Sulaiman (as) was known for his wisdom:

"You often hear the phrase "the wisdom of Solomon", but tonight as I was doing my read through the Bible in a Year plan, it struck me how (for the most part) Moses was an incredibly patient person ... Moses is ... incredibly patient and gracious. Aaron and Miriam speak out against him and Miriam gets leprosy ...

Moses prays for her healing. The people complain about food? Moses inquires of God, and God provides mana and then eventually quail. The people complain about this, that, and the other thing? So many times Moses inquires of God or pleads on their behalf. On at least one occasion God threatens that He will wipe out the Israelites and start over, making Moses into a great nation. Again, Moses pleads to

God, and the Israelites are saved. Multiple times the people grumbled against Moses, whining something to the effect of "why have you brought us out into the desert to die?" Time after time, Moses exhibits patience, and as a result, the people are either blessed, spared suffering or otherwise cared for.

Sometimes I can hardly last 15 minutes before I lose my patience. Perhaps I (and we) could learn a thing or two from Moses. If it's not a phrase, then I'm coining it – The Patience of Moses."(12).

Patience is an underrated leadership quality but is loved by God when combined with prayer. The Islamic philosophy of submission requires a person to subvert their ego in deference to seeking the will of God. We can see that this is how Prophet Musa (as) fashioned his life and leadership.

Takeaway: Nothing important is accomplished overnight. Therefore, like Prophet Musa (as), continue to persist. Combine patience, prayer, and humility as a powerful tool to achieve your objective.

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Responsibilities of Religious Leadership

Amtul Kafi Yadullah Bhunnoo

"And We made them leaders who guided people by Our command, and We sent revelation to them enjoining the doing of good works, and the observing of Prayer, and the giving of alms. And they were worshippers of Us alone" (1).

A religious leader from the faiths of Islam, Buddhism, Hinduism, Christianity, Judaism or Sikhism, holds a different title: Imam, Monk, Swami, Priest, Rabbi or Granthi. However, they all are expected to carry out the following religious duties as religious leaders:

- Studying religion
- Leading prayers
- Encouraging deeper connection with faith, increasing new following, and continuing educating the congregation regarding religion.
- Explaining the teachings
- Conducting special prayers/services during holy days and events such as marriage.
- Supporting followers to stay positive and have faith in God even through tough times
- Be an ambassador for their faith and represent it in the community
- Be a role model
- Encouraging interfaith events and dialogues
- Charity work including administrative work.

However, the real role of a truly religious leader is to guide its followers and constantly remind them to do the right thing by reminding them of their duties from the Holy scriptures and staying up to date with the current affairs and not to let their faith be compromised with anything. We see this in recent time, where religious leaders are giving in to the world's petty desires, making a mockery of faith by "changing" their religious scriptures ideas and taking the truth out, simply to be accepted and stay in power. This, however, should not be the case since a religious leader is all about keeping faith with truth and justice. A religious leader should be aware of other religions and their ideas too, as well as have good knowledge of comparative religions, current affairs, and politics.

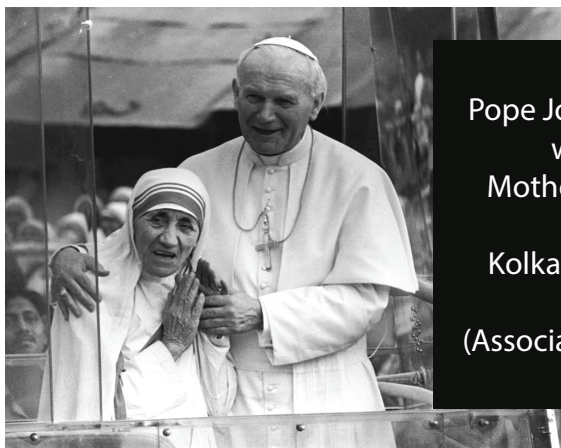
A religious leader should be an excellent spokesperson of their faith too when required. Depending on the position of a religious leader within their faith, they may also be involved in politics or public affairs and in advising governments on certain issues. One good example is the #STOPWW3 campaign that is led by the Head of the Ahmadiyya Muslim Community His Holiness, Hazrat Mirza Masroor Ahmad (aba). This campaign is taking place on the international level to help the world political leaders and their local citizens to become more aware of the dangerous times we are living in and how they must take action to stop this catastrophe from happening while they are on the brink of it. Now the question is how does one become a religious leader?

Different faiths have a various ways and paths to follow to have someone become a religious leader. A general requirement in the person is that they should have a firm belief in their religion and that they apply all salient aspects of it in their lives. For example, to become a Buddhist Monk, you have to join a monastery and become regular in their services and learning. For a couple of years, you have to meditate, give up worldly possessions, and then take part in a special ceremony where your hair is shaved and then finally you are classed as a Buddhist Monk.



Other religions have a similar process although, in Islam, anyone can become an Imam as long as they also have interest in the religion, follow the practices of their faith and can guide people through their example and knowledge.

Can anyone become a religious leader? Again anyone with firm faith in their religion can. However, women are restricted from this role due to certain practices that only suit men. For example, in Islam, women are prohibited from performing the obligatory prayers during their menstrual cycle due to the movements that can impact their health at that time. The majority of women go through severe pains including bleeding after childbirth; this restricts them from performing such movements. Pregnancy can also inhibit women from doing many religious tasks, but that doesn't mean they are seen as inferiors to men due to lack of religious leadership role.



Pope John Paul II
with
Mother Teresa
in
Kolkata, India.
(Associated Press)

If someone thinks that women are deprived of religious leadership role they should ask themselves why is it that women have to go through monthly menstrual cycles? Why can women get impregnated and not men? Why do women have certain body parts and not men? These questions do not arise in our minds normally since we accept it as natural. This is also the case with religion. Religion leadership naturally favors men but in no way sees women as inferiors as the Holy Qur'an states:

"Surely, men who submit themselves to God and women who submit themselves to Him, and believing men and believing women, and obedient men and obedient women and truthful men and truthful women, and men steadfast in their faith and steadfast women, and men who are humble and women who

are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their chastity and women who guard their chastity, and men who remember Allah much and women who remember Him — Allah has prepared for all of them forgiveness and a great reward" (2).

Some Christians, such as Catholics, do not allow their religious leaders to get married. Some faiths expect their religious leader to break all ties with the outside world including family and devote themselves solely to their faith and belief.

In some faiths such as Buddhism, you have to convince your religious leader about being trained as a religious leader and gain advice and guidance from them. For some faiths, you don't need to have any worldly degree or education to become a religious leader and may only have a "calling" to the faith. However, some faith leadership requires some form of higher education certificates or degrees.

Where does the work take place? It is often assumed that the religious leader will be bound to the place of worship of their faith. However, the religious leader may share a living space around the place of worship and may also have an office at places such as hospitals, army camps, prisons, etc.



Religious leaders may be required to travel around the country or the world depending on their role within their faith. Some religious leaders may be sent to work as missionaries in various locations around the world including remote villages or deprived areas where the role of the religious leader also requires overseeing the proper health, economic and wellbeing education of the citizens and liaising with locals on faith charity work to raise alms for the poor and introduce better facilities for them.

How does one become a supreme religious leader? In the Ahmadiyya Muslim Community, a committee is held consisting of religious leaders from around the globe that pray and seek guidance from Allah including looking at any references from previous documents regarding any prophecy that may direct them to the possible next supreme leader or Khalifatul Masih. This is a very paramount work that can take several hours or even days. It is a very intense process that relies on Divine Guidance, without which the role is very tough for any normal human being to follow. It requires the dedication of a person who is strongly connected to their faith and is firmly attached to God and only through His guidance makes decisions for the best of His followers.

The best example of a religious leader in the current world can only be found in the Ahmadiyya Muslim Community. This is in the personage of Hazrat Mirza Masroor Ahmad (aba). Hazrat Mirza Masroor Ahmad (aba) has been listed as one of London's most influential people 2017 – Social Pillars: faith (3). He is also known as the champion of peace and defender of Islam. He has written several letters to various world leaders, trying to stop them going in the direction of another world war. He has also asked world leaders to uphold justice and has encouraged the community to raise funds for various

projects including "Water for Life" by Humanity First, to which he also contributes. He goes on world tours asking his followers to remember to pray constantly and that their prayers are being heard by God that is still alive and still listens to prayers.

The religious leader should influence his followers to have firm faith in their beliefs and not feel pressure to change their teachings under the influence of politics. They are changing the law and rules of the Holy books to please the worldly powers or those who want to persist and justify their wrongdoings.

Overall the responsibility of a religious leader is to remind his followers not to be blinded by false worldly charms and that to remember their primary duty in this world is to worship God. The Promised Messiah (as) says: "A living faith is that through which we can find the Living God. The Living God is He Who can make us a direct recipient of revelation, or could at least bring us in contact with one who has been a direct recipient of revelation. I convey this good news to the whole world that the God of Islam is such a Living God" (4).

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Requirements of a Beneficial Leadership

Syed Sajid Ahmad

In Arabic, the root word “amma” (to pursue a purpose) leads to other expressions or words, such as umm (mother), imam (leader, chief, guide, guidance), imamah (leadership), amami (front), ummah (people, nation), umami (international), ummi (maternal, unlettered), ummiyah (literacy), tayammum (symbolic use of dust for washing in absence of water), etc. Leadership is similar to motherly natural compassion for one’s people to guide them to a harmonious nation destined to achieve prosperity. This Arabic root word encompassed many of its meaning when an unlettered prophet brought guidance to people to lead them to raise morally, spiritually, socially, intellectually and economically.

Man has free will. A leader can uplift a nation through enlightened leadership. Almighty Allah says in the Holy Qur’an: “Those who, if We establish them in the earth, will observe Prayer and pay the Zakat (obligatory almsgiving) and enjoin good and forbid evil. And with Allah rests the final issue of all affairs” (1). Freedom of faith and its practice and spread of social goodwill in the society are signs of beneficial leadership.

The negative use of free will result in instability, discontent, and deterioration of law and order for a people. Almighty Allah says in the Holy Qur’an: “And when he is in authority, he runs about in the land to create disorder in it and destroy the crops and the progeny of man; and Allah loves not a disorder” (2). This clearly shows that deterioration of law and order, economic insecurity and unnecessary wars are signs of apathetic leadership.

Ultimate reward at the end will go to the righteous leaders who guide their people to goodness. Almighty Allah reminds us in the Holy Qur’an: “Remember the day when We shall summon every people with their Leader. Then whoso shall be given his book in his right hand—such will read their book, and they will not be wronged a whit (3).

The aim of the leaders of people should be to bring nations together to create a harmonious world.

Fanning divisions and animosity among people cannot lead to peace and beneficial relations among people. In this regard, Almighty Allah provides guidance in the Holy Qur’an: “How can it be when, if they (your adversaries) prevail against you, they would not observe any tie of relationship or covenant in respect of you? They would please you with their mouths, while their hearts refuse, and most of them are perfidious” (4). Lack of compassion, inability to abide by treaties and keep one’s word are signs of unfit leadership.

The Holy Qur’an mentions Abraham and the prophets of his time as an example of leaders in these words: “And We saved him and Lot and brought them to the land which We blessed for the peoples. And We bestowed upon him Isaac, and as a grandson, Jacob, and We made all of them righteous. And We made them leaders who guided people by Our command, and We sent revelation to them enjoining the doing of good works, and the observing of Prayer, and the giving of alms. And they were worshippers of Us alone” (5). A leadership beneficial to people provides freedom of conscience, freedom to engage in social services and economic freedom to benefit society.

In the later period, Moses and Mosaic dispensation guided people receiving enlightenment from their Creator. Almighty Allah says in the Holy Qur’an: “And We did give Moses the Book—be not therefore in doubt as to the meeting with Him—and We made it a guidance for the children of Israel. And We made from among the leaders, who guided the people by Our command, while they themselves were steadfast and had firm faith in Our Signs” (6). True leadership on earth seeks and follows heavenly enlightenment with the conviction of heart standing firm against opposition, persecution, and oppression.

The Holy Qur’an gives the example of Pharaoh and his colleagues as one of the oppressive leaders in these words: “We rehearse unto thee a portion of the story of

Moses and Pharaoh with truth, for the benefit of a people who would believe. Verily, Pharaoh behaved arrogantly in the earth, and divided the people thereof into parties: he sought to weaken a party of them, to slay their sons, and to spare their women. Certainly, he was of the mischief-makers. And We desired to show favor unto those who had been considered weak in the earth, and to make them leaders and to make them inheritors of Our favors, And, to establish them in the earth, and to show Pharaoh and Haman and their hosts that which they feared from them" (7). The Holy Qur'an also warns us about arrogance, creating divisions, oppression and are mentioned as the negative aspects of the leadership of Pharaoh. Almighty Allah warns about the behaviors that lead to wars: "And We made them leaders inviting people unto the Fire, and on the Day of Resurrection they will receive no help" (8).

In response to the arrogant and oppressive ways of Pharaoh, Almighty Allah directed Moses to be civil and courteous in his dialog and dealings with Pharaoh eliciting the contrast between beneficial and harmful leadership in these words: "Go, both (Moses and Aaron) of you, to Pharaoh, for he has transgressed all bounds. But speak to him a gentle speech that he might heed or fear" (9).

Truly beneficial leadership develops from perseverance, following a righteous path and seeking heavenly guidance. The Almighty Allah reminds us: "And remember when his Lord tried Abraham with certain commands which he fulfilled. He said, 'I will make thee a Leader of men.' Abraham asked, 'And from among my offspring?' He said, 'My covenant does not embrace the transgressors'" (10). Righteous leadership cannot be inherited automatically. It cannot be attained without merit and right conduct.

For a harmonious, peaceful and prospering society, righteous leadership needs a righteous people; the Almighty Allah guides us in the following words: "And those who say, 'Our Lord, grant us of our wives and children the delight of our eyes, and make us a model for the righteous. It is such as will be rewarded a high place in Paradise because they were steadfast, and they will be received therein with greeting and peace, Abiding therein. Excellent it is as a place of rest and as an abode'" (11). Thus, it clear that only a righteous society can lead to a paradise on earth.

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How to Lead others Successfully

Zia H Shah MD

Why am I writing about this topic? I have been a writer and an editor, but I have not served at any important secular or religious office. What would I know about leadership? I have, however, done two important things: I have been cataloging knowledge on important issues as Chief Editor of the 'Muslim Times' for the last ten years, and so I have collected pearls about leadership. Secondly, I have read all the important biographies of the Prophet Muhammad (sa) in Urdu and English, whether by Muslim or non-Muslim writers. So, when this issue of the 'Muslim Sunrise' came to the planning stage, I volunteered to write about this topic.

In my search for leadership, the best piece of information I have found so far is a roughly 127- page booklet by Professor John Adair. The title of the book is "The Leadership of Muhammad." I have previously written a review of this book, which is included in this volume of the Muslim Sunrise (1). Professor John Eric Adair (born 18 May 1934) is a British academic who is a leading theorist and author of more than forty books (translated into eighteen languages) on business, military and other areas of leadership.

The Prophet Muhammad (sa) was the recipient of the final scripture sent by the All-Knowing God, the literal word of God, the Holy Qur'an, yet he did not monopolize knowledge. He said, "Acquire knowledge, even if you have to go to China!" (2) He implied that we should acquire knowledge from all sources and leave no stone unturned in that pursuit.

Today, if we go to China, we find great secular success: China is perhaps the only country that has mounted a real challenge against Western civilization's economic ascendancy in the last five centuries. We also find information in the Western media that China may have put hundreds of thousands, if not millions, of Uyghur Muslims in internment camps. How can you lead successfully, unless you have clear ideas on how to teach the Muslims about secularism and patriotism and coexistence with

other religions, not only from reason and rationality but from Islam itself, on the one hand, and to show the Chinese authorities the necessity of religious tolerance and human rights, on the other hand, rather than any half-baked ideas about these concepts?

How can you lead in our global village if your compassion is limited to only your family or people of your village or sect? Let me suggest reading a post in the Muslim Times: "Joel Osteen: Enlarging the Circle of Love" (3). Let me also say, please continue to read and by quoting the words of Sir Francis Bacon, "Read not to contradict ... but to weigh and consider."

This is an age of information, and there are hundreds of books and teaching videos, including 'Ted Talks' on the subject of leadership, and human psychology. How can you be a leader unless you have kept pace with the world and acquired knowledge, not only about leadership but also about a host of other subjects of human interest? This next reference is for a collection of 'Ted Talks' under the heading: "Leadership is not autocratic anymore" (4). Here is a Ted Talk that has been viewed by more than 30 million: "Ted Talk: The Puzzle of Motivation" (5).



I have found the Prophet Muhammad (sa) to be the best Leader of all time, not only from my religious learning but also from secular learning of his influence on human history. He emerged as the embodiment of an unsurpassed blessing, not only for his friends and those who believed in him but also for those in medieval Europe, who were not particularly fond of him. Allow me to suggest an article written a few years ago on this: 'Muhammad: The Light for the Dark Ages of Europe!' (6)

Among numerous other things, I have learned from the Prophet Muhammad (sa) about the flexibility of thought and how best to negotiate, as he did for example, at the time of the Treaty of Hudaibiyya: 'What Can We Learn from the Treaty of Hudaibiyya: Flexibility of Thought?' (7) Unless you have first-rate ideas that are proven true, you are not a leader. You may hold a title or a leadership position, but someone else may be leading behind the scenes, or you may be leading in the wrong direction. How do you find the right direction? How do we know that we have not been carried away like, for example, the Taliban, through intense, ill-placed religious zeal, or misdirected in some other way?

To answer this, let me share what I learned from Pope John Paul II. I practice what I am preaching and learn from all sources. I am not intimidated by the Christian dogmas that still have some 2 billion followers in the world. I find that I can very easily refute them. I have written an article tackling one of Pope John Paul's important Encyclicals: 'Pope John Paul II and Me: 'Truth Cannot Contradict Truth?' (8).

Nevertheless, I admire him, for he was able to find a very fundamental truth despite being surrounded by a lot of erroneous dogmas. For more than a century, the Catholic Church struggled with evolution as presented by Charles Darwin. But Pope John Paul II yielded to the truth in the theory of evolution in 1996, as he spoke to the Pontifical Academy of Sciences and said, "New knowledge has led to the recognition of more than one hypothesis in the theory of evolution. It is indeed remarkable that this theory has been progressively accepted by researchers, following a series of discoveries in various fields of knowledge. The convergence, neither sought nor fabricated, of the results of work that was conducted independently, is in itself a significant argument in favor of this theory" (9). The proofs of evolution had come from multiple sources

and dimensions; in other words, evolution did not hold water, as it were, in one rigid frame of reference or mental construction only. The learned Pope recognized that important issues should be examined from manifold angles and only the facts that are supported in all dimensions are most worthy of our attention and in determining the directions of our lives.

Today America is not only a superpower militarily, but it has also been the source of the greatest secular knowledge for several decades now and a world leader in multiple ways. The USA Constitution has a more than 240-year history of debates and embellishments behind it. A frieze, designed by Adolph Weinman, on the north wall of the US Supreme Court, depicts great lawgivers of the Middle Ages: there are 27 altogether, four of them are prophets of God: the prophets Muhammad (sa), Moses (as), Solomon (as) and Confucius (as) (10). America has been learning from all sources, just as the Prophet Muhammad (sa) said, "A word of wisdom is the lost property of a believer, he acquires it wherever he finds it" (11). Could this be the secret of success in leadership, at least in America?

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What to Avoid as a Leader

Khalida Jamilah

When we hear the word leader, we immediately associate it with a charismatic persona like Barack Obama or like the CEO of tech empire like the late Steve Jobs. However, John Quincy Adams once said, "If your actions inspire others to dream more, learn more, do more and become more, you are a leader" (1). This is true because it implies that everyone can become a good leader. Due to large responsibilities, a leader must avoid the mistakes described below because they are costly to oneself, to team members, to employees, and to dear ones.

Pride and Arrogance

Don't put yourself above anything or anyone. The Holy Quran says, "And turn not thy cheek away from men in pride, nor walk in the earth haughtily; surely Allah loves not any arrogant boaster" (2). When a leader has all power and people look up to them, they eventually can become self-centered. "You can't really tell that a person is selfish immediately; it usually takes forming a serious friendship or relationship with them before it becomes explicitly clear that they are self-centered" (3), according to Mark Drummond, a psychologist who specializes in personality disorders quoted in "Common Traits Of The Self-Centered Person" for Everyday Health website. Humble leaders say, "We were successful." Arrogant leaders say, "I own this. This success is mine." Humble leaders ask, "How can I help you? Arrogant leaders fear competition. They take credit for the experiences of others. And then blame others when their organization is failing. Their business decisions are driven by ego. Humble leaders work to support, inspire and develop others. They teach others the best of what they know and help others achieve (4).

Control Everything

For most people, becoming a leader means getting to tell other people what to do. They see their role as being the person who has an answer to every question. If anything, they want more people asking them how to do things because it proves how much they know. They want assurance that they're the one who are always right and that everyone else is reliant upon their knowledge and

Real leaders would rather spend their time building teams they trust to handle things on their own. They don't like having to answer every single question that pops up. Being a successful leader isn't about being the one everyone always turns to for everything. It means having the awareness to build teams and surround yourself with other capable people so you can focus on what's most important.

Lying

According to Enrique Fiallo, life-coach and author of *The Ascent*, *The Startup* and *The Writing Cooperative*, many Corporate Public Relation departments teach executives to provide carefully crafted answers to questions to conceal the facts (5). Present the facts, tell the truth, communicate the complete story and let the chips fall where they may. This does not mean you should divulge key strategies and give away competitive advantage, but the truth is always the truth, while lies will come back to haunt you. Do not spend too much time crafting the right story because it is a waste of time and energy. Better use of that time is to meet challenges and problems head-on and to communicate openly and honestly, not 'spin' a story. Islam teaches its followers to be truthful at all times. No white lies. Furthermore, Hasan ibn Ali (ra) relates that he learned the following from the saying of the Holy Prophet Muhammad (sa): "Leave alone that which involves thee in doubt and adhere to that which is free from doubt, for truth is comforting, falsehood is disturbing" (6).

Care More about the Title than the Job Requirements

Too many leaders rely on the phrase "I'm the leader; that's why you should listen to me." When you have to remind people that you're in charge, you've essentially lost your authority. Real leaders never have to remind those around them that they're the captain—because people already trust them. Unfortunately, most leaders care more about being called the head manager, vice president, or CEO than they do about the skills required to be an effective leader in the first place. They want their name on the door, their office by the big bay window,

their name listed first on the proposal and a big bonus for being in their position. But these aren't the qualities of a real leader. A real leader doesn't care whether their name is on the door. What they care about is the goal at hand, and empowering those around them to do great work. As a result, everyone sees them as a leader.

Work Less and Expect More

It is amazing how hungry people are for a leadership role when they're just in a junior position, and even more amazing how quickly their habits change the moment they find themselves managing other people. Most aspiring leaders work hard for an opportunity to lead. They build good habits, prove themselves and move into a higher position, but their work ethics can fall apart in an instant once they become a leader. They get their new title, and suddenly they feel as if they can work half as hard as everyone else—and at the same time, they expect to be paid more, given more vacation days and treated differently. Real leaders don't think this way. Real leaders work even harder the moment they find themselves in a position of leadership.

The following example is from a female Muslim leader. Although only a high school graduate she proved her leadership skills in managing 211 female members. This is because when she was elected as president, she worked even harder and most importantly she believed in the philosophy of servant-leadership. That is, a true leader is the one who serves others. If there is a pyramid, the leader is at the base not on top.

Euis Mujiarsih is the president of the Ahmadiyya Muslim Women's Association, Southern Bandung chapter, West Java province, Indonesia. She gathered around 211 women from all walks of life. When asked about three things to avoid as a leader, Mujiarsih said, lying, arrogance, and anger. She further explained that a leader must not lie because it is like covering a wound that is already damaged. The more one lies, the easier it gets, and the more likely one is to do it again. (7)

Moreover, a leader may not be arrogant or pretentious even though he may be the best. He should still be humble, because human beings are not perfect, especially in leading an organization that is a team. A leader must accept input for the continuity of the organization by the vision and mission expected without any sense of being dominated and authoritarian. Lastly, Mujiarsih empha-

sized that a leader should not be trapped in a rage with anger. He should not easily blame other people. Anger is also dangerous for making decisions because it controls emotions and not logic and wisdom (7).

A leader, regardless of whether he is head of a nation, CEO of the most powerful company, or even just leading a class project, should avoid arrogance and pride, blindly trusting people, working less and expecting more, or taking credit for themselves and blaming others for failure. True leaders work even harder the moment they find themselves in a position of leadership. They set the standard and show everyone around them what's expected, not by what they say, but by the habits they adhere to on a daily basis. Most leaders get comfortable as soon as they find themselves managing others.

True leaders never get comfortable. Most leaders fail because they don't devote time and effort. They go with their feelings at the given moment, instead of always asking themselves how they can lead better. For true leaders, this process is inherent. They're constantly improving for a better response in others, as a way to measure how they can be more effective themselves. As the saying goes, true leaders are the first ones who turn on the lights in the morning and are the last ones out at night. This is what all leaders should not avoid.

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Hazrat Umar (ra), the Great Leader of Muslims

Bushra Bajwa

Laying on his deathbed, after being stabbed six times during the Fajr (morning) Prayer, Hazrat Umar (ra) asked Hazrat Ibn-e-Abbaas (ra), who had attacked him. When he was told that it was Feroz, the slave of Hazrat Mugheera (ra), he thanked God that the attacker was not a Muslim. He took his responsibility of being the Khalifa (caliph) so seriously that even on his deathbed his greatest concern was whether he had charged his duty to his followers in such a manner that none of them would be displeased with him in any way. This was one of the most outstanding qualities of Hazrat Umar (ra), a humble and responsible servant of God, who went to great lengths to attend to the care of his people, to carry out his responsibility as a leader in the greatest manner and always fearful of God's judgment. Also, he contributed greatly to the progress of Islam, spreading the message of God to Iraq, Syria, and Egypt. Under his leadership, many great developments and initiatives were introduced such as courts of justice, child allowance, and better infrastructure that enriched the Muslim world.

A Humble Servant of God

Hazrat Umar(ra) was a humble and down-to-earth person. He ate whatever food was available and wore whatever clothes he had. He lived a simple life, free from luxuries and mingled with the common people. Despite being the leader of thousands of people, he did not expect, rather he refused, any special treatment.

After the death of Hazrat Abu Bakr (ra), when Hazrat Umar (ra) became the Khalifa, he went to deliver his first Friday sermon. He sat on the lower step of the Minbar (pulpit) where Hadhrat Abu Bakr (ra) used to rest his feet while delivering a sermon. People asked him to go up one step and to sit where Hazrat Abu Bakr (ra) used to sit, but he refused to do that, saying that it was an honor for him to sit on the step where he rested his feet. Once, the Emperor of Rome sent a messenger to Hazrat Umar (ra). When the messenger reached Madinah, he asked the local people where their king was. They informed him that they had no king, but a leader called

the Ameer. The messenger found Hazrat Umar (ra) outside, resting on the ground under a tree, using a stick as a pillow and perspiring profusely because of the immense heat. The messenger was amazed that the Khalifa slept without any fear whereas other rulers, because of their cruelty towards their subjects, would sleep with guards outside their palaces.

On another occasion, Hazrat Umar (ra) was traveling on foot. It was a very hot afternoon. He saw a slave who was riding a donkey going in the same direction. He asked the slave if he could ride on the donkey behind him. The slave, out of respect, got down from the donkey and said he would walk while Hazrat Umar (ra) could ride on the donkey. Hazrat Umar (ra) declined the offer and said he would sit behind the man on the donkey as he did not want the slave walking on the hot ground while he got to ride the donkey.

During his Khilafat, a huge famine struck the country. Hazrat Umar (ra) was deeply distressed about the welfare of his people during this time. He would engage in long prayers during the night. He wrote letters to Provincial Governors requesting food supplies. He would sit and eat with the public so that everyone knew that the Khalifa was eating the same food as they were. At one occasion, a camel was slaughtered in Madinah, and nice big chunks of meat were served to Hazrat Umar (ra). But he refused to eat the meat, exclaiming he could not do that while others were left with meatless bones. Despite being the Khalifa and being able to get good food to eat if he so desired, Hazrat Umar (ra) chose to be treated the same as everyone else, and thus he always ate the same food as that which was given to others.

A Responsible Servant of God

In the evenings, Hazrat Umar (ra) often used to wander the streets of Madinah to see if his people needed anything. Often, he would go alone and in disguise to find out for himself the true condition of the community. He was greatly concerned about discharging his

duties to his people in the best possible manner. He worried lest he should fail to fulfill his obligations towards his people and God would hold him accountable for those who went to bed hungry or had no clothes to wear.

One day while he was walking the streets of Madinah at night, he heard some children crying. He went to the house and saw a woman cooking. He asked the woman why she wasn't serving the food to the kids, as the children were hungry and it was getting late. The woman, who was not aware that he was the Khalifa himself, informed him that she did not have any food to give her children. She had just placed the pot on the fire to give the children the impression that their dinner was being prepared. Hazrat Umar (ra) was very concerned to hear this. He rushed back to Bait ul-Maal (the Treasury), picked up a bag of flour, meat, oil, and dates and hurried back to the tent. His servant, Aslam, begged him to let him carry the load, but he refused, saying that Aslam could carry the weight for him today, but who would carry his burden on the Day of Judgment?

On another occasion, a Bedouin was sitting outside of a tent from which there was some groaning. The Bedouin told him that his wife was in labor. Hazrat Umar (ra) inquired from him if there was any woman with his wife to help her, to which the man replied that there was none. Hazrat Umar (ra) hastened back to his house and returned with his wife so that she could help deliver the baby.

Once he heard a baby crying out of hunger. He asked the mother why she wouldn't nurse the baby to which she replied that she was trying to wean the baby from her milk. When Hazrat Umar (ra) inquired why she wanted to wean the baby, she said it was so she would become eligible for child allowance as this was only given out for children who had stopped breastfeeding. Hazrat Umar (ra) was very upset at hearing this, wondering how many children had been affected because of his orders. The next morning, he issued orders that mothers would get child allowance as soon as a baby was born.

In all of the above situations, the people did not realize they were talking with the Khalifa. But this habit of Hazrat Umar (ra), interacting with the people of his



community, allowed him to view firsthand the problems they faced and an opportunity to make any changes necessary in his governance.

The progress of Islam under his Leadership

Under the leadership of Hazrat Umar (ra), the Muslims conquered the mighty Persian and Roman empires. Contrary to popular belief, Islam was not spread by the sword, but the Muslims had to respond to mischief by opponents and fight to establish peace in the land. When people saw the beauty of the teachings of Islam and the noble character of the Muslims, they decided to accept Islam. This is how Islam spread.

The land that the Muslims conquered was divided into Regions, Provinces, and Districts. Governors were appointed to each province who ruled according to Islamic teachings. Hazrat Umar (ra) advised his Governors to be just, avoid luxuries, truly care for their people, be courteous, and not to abuse their position of authority.

Following the examples of the Holy Prophet Muhammad (sa) and Hazrat Abu Bakr (ra), the first Khalifa, Hazrat Umar (ra) also consulted people to advise him on important matters. For this purpose, he set up a committee of people, known as 'Majlis-e-Shura' or Consultative Body.

Hazrat Umar (ra) established different departments for the smooth operation of the country. He set up a tax

and revenue department, a police department, an accounts department and a department of justice. He set up courts of justice in each town and appointed judges. He advised the judges not to be influenced by a person's wealth or status when deciding on a case.

During Hazrat Umar's (ra) Khilafat, large sums of money and valuables were coming into Madinah from war booty, Jizyah (a tax for non-Muslims as they were exempt from military service), land tax and Zakat (alms-giving). On Hazrat Uthman's (ra), the third Khalifa suggestion, Hazrat Umar (ra) set up a treasury to store this wealth. After this was set up, he initiated various programs for the welfare and progress of the community. Everyone was entitled to allowances, not just Muslims. For example, a Muslim incapable of earning a living due to poor health or age was assigned maintenance allowance from the State treasury. And a non-Muslim unfit to work was also given maintenance allowance as well as being exempt from Jizyah.

A lot of construction took place during Hazrat Umar's (ra) leadership including the building of many new mosques, schools, official buildings, guest houses, and prison houses. Agriculture was also developed. He encouraged people to make use of the barren land, and ordered canals should be dug for irrigation.

Islam flourished under his leadership. With Muslims now in the hundreds of thousands and spread across many countries, he ensured that necessary establishments and governance were set-ups. Furthermore, despite being the leader of this large and growing movement, he kept to his simple and humble ways and associated with the general public. These are the great qualities of Hazrat Umar (ra), the second Khalifa of Islam, that not only should we look back at and admire, but we should also be grateful for the great progress that he afforded to the religion of Islam.



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Distinctive Leadership Qualities of Hazrat Mirza Bashiruddin Mahmud Ahmad (ra)

Farhan Khokhar and Fazal Masood Malik

Fear is the emotion that grips the heart of its victim with icy, cold fingers. It was this fear that paralyzed thousands in the late winter of 1914. A small community of the Promised Messiah (as) was lost in despair when the benevolence of Allah turned the tide and Hazrat Mirza Bashiruddin Mahmud Ahmad, the son of the king foretold by ancient scriptures (1), became the shepherd, the leader. Security and peace replaced dread, and thus began a monumental chapter in the history of the Ahmadiyya Muslim Community.

Years before his election to the office of Khilafat, Mahmud Ahmad (ra) displayed a remarkable resolve that powerfully attested to his leadership abilities. The fear that numbed the Community in the winter of 1914 was the same trepidation that overtook it following the demise of the Promised Messiah (as) in 1908. There, standing by the blessed remains of the Promised Messiah (as), a young Mahmud Ahmad (ra) proclaimed with every fiber of his being that "even if the entire Ahmadiyya Jama'at (community) leaves you, I will carry your mission to every corner of the world!" (2). This was not merely a youthful, emotional proclamation - his entire life became the embodiment of fulfilling this pledge.

In 1914, Hazrat Mirza Bashiruddin Mahmud Ahmad (ra), the Musleh Mau'ud, was elected to the office of Khilafat. The unsteady links of the community started to rebel, attempting to weaken the blessed institution of Khilafat-ul-Masih II. The malice of hostile factions had found a new life. A few members of the Ahmadiyya Muslim Community, including some intellectuals, erroneously came to believe that the Promised Messiah (as) was not a prophet but a Mujaddid (Reformer). They believed that an administrator should be appointed to continue his work, not a Khalifa (3). This group of people, known as the Lahori group, (4) started publishing papers and distributing them to Ahmadi Muslims residing outside of Qadian; they had also taken the organization's finances, leaving the Khalifa and his Jama'at with a burdensome debt (5). The speed with which they were able to spread their false doctrine indicated that the preparation for such a scheme had begun long before. They claimed that if he (Mahmud Ahmad), a young, careless person

was elected the Khalifa, the Community would dissipate and Qadian will be lost in no time. Hazrat Musleh Mau'ud (ra) responded to the accusations swiftly and decisively. A general call for donations was met with extreme enthusiasm. Articles (6) and advertisements printed all over India gave logical and definitive answers to the questions raised by the Lahori group. Also, many Ahmadi Muslims were sent to every corner of India to ensure the queries were addressed in a timely and proper manner. These efforts bore fruit, and within days of the malicious attack on Khilafat, the once turbulent ocean of fear became calm.

In light of the challenging situation faced by the Ahmadiyya Muslim Community, while the flames of dissension were being doused with logic and common sense, Hazrat Musleh Mau'ud (ra) turned to the membership and brought the people together for consultation at the Majlis-e-Shura (Consultative body of the Ahmadiyya Muslim Community) in 1914, demonstrating another noble quality of leadership where, even in times of turmoil, a true leader works with his followers to move the organization forward (7).

The community of the Promised Messiah (as) was still fragile, learning to walk on broken ground. After consultations, Hazrat Musleh Mau'ud (ra) created various Nazaraat (departments) which were instrumental in organizing the monumental work that stood ahead for the community. This structure would act upon the guidance from the Khalifatul-Masih and implement his wisdom.

As a good leader, he knew these measures were not enough to ensure continuity. Leadership as a skill had to be instilled into the hearts of the members. He recognized the need for women to take an active role in the spiritual and moral upbringing of their children. Out of this immense desire to see every member of the community succeed was born the first auxiliary of Ahmadiyyat – Lajna Ima'llah – a women's leadership, mentoring and service-to-humanity organization - on December 25, 1922 (8).

(8). Nasirat-ul-Ahmadiyya was added in 1928 specifically for girls age 7-15 years. With a profound understanding that different age groups and genders have different requirements, Huzoor (ra) formed an establishment for young men age 15-40 years called Khuddam-ul-Ahmadiyya (January 31, 1938), with Atfal-ul-Ahmadiyya for boys ages 7-15 years, and for members aged 40 and above, formed Majlis Ansarullah (July 26, 1940). The purpose of these organizations was spiritual, educational and moral training and advancement towards the achievement of the noble objectives of the Ahmadiyya Muslim Community (9).

His yearning to find ways of protecting the Jama'at in every aspect led him to formally establish the system of Qadha in 1919. The purpose of setting up an internal judicial and adjudication system was to provide the Jama'at (community) with a fair, economical and dignified way for its members to settle internal disputes (10). As a leader, he had the foresight to mitigate future challenges. Keeping in mind the crisis with which the Jama'at had been confronted on the demise of Khalifatul-Masih I (ra), he established an Electoral College for the election of the Khalifa (11, 12). Education and the Financial System

Hazrat Musleh Mau'ud (ra) viewed education as an essential life skill that permitted a person to participate intelligently in social and economic development. He did not view it as a limited process where children emerged from school with the required life skills, but an ongoing learning process which developed the right attitudes, skills and emotional intelligence.

His fervent belief in education is evident from his tireless efforts. During the life of his esteemed father, he started a magazine called Tash'heezul Az'haan. Its purpose was to educate youth in a language that was comfortable for them.

In 1913, under the guidance of the Khalifatul-Masih I (ra), he started the Al-Fazl newspaper to improve the moral guidance of more mature members of the community and to strengthen their understanding of Islam (13).

Recognizing the importance of strong leaders, an orderly environment and a focus on basic academic skills, he established a high school for girls (1928, 1951) and a higher learning institute called Talim-ul-Islam College



(1944,1950); first in Qadian, then in Rabwah (14).

To ensure that the Community founded by the Promised Messiah (as) flourished in subcontinent India and around the world, he established two critical financial schemes – Waqf-e-Jadid and Tehrik-e-Jadid. These two strategies served a specific purpose, in addition to the voluntary prescribed donation that was initiated by Hazrat Musleh Mau'ud (ra) (15, 16).

Political Acumen

A fortunate outcome of Hazrat Musleh Mau'ud's (ra) insightful political awareness was that world leaders often sought his advice on complex matters. His detailed guidance regarding the partition of India and the creation of Pakistan, his political, moral and financial support for a resolution of the Kashmir dispute and his perceptive input on resolution of the Palestine and Jordan issues are just a few examples.

The partition of India is a painful chapter in history, riddled with the blood of millions of Muslims, Hindus, and Sikhs (17). By the grace of Allah and owing to exceptional planning by Hazrat Musleh Mau'ud (ra), thousands of Muslims – Ahmadi and non-Ahmadi – migrated to Pakistan from Qadian with no casualties. There remained, however, a core group of people in Qadian, including members of Huzoor's (ra) family, whose purpose was to safeguard the blessed town, even if it meant dying for the cause. They numbered 313 persons and are known as the Darwe-shan-e-Qadian (18).

After the establishment of Pakistan, the situation in Kashmir worsened and threatened the freedom of the new-

ly-formed nation of Pakistan. On the behest of the Government of Pakistan, Hazrat Musleh Mau'ud (ra) organized a military force known as the Furqan Battalion. This entirely volunteer-based Battalion served with the Pakistan Military at the Jammu border in Pakistan from 1948 to 1950 (19).

Once the situation in Pakistan had stabilized and the Ahmadi Muslim migrants had started their new lives, Hazrat Musleh Mau'ud (ra) offered guidance to a multitude of groups on how to build a bright future for Pakistan. These lectures focused on the creation of industrial as well as scientific industries (20).

In one of the lectures to the Executive Council of Pakistan, he advised not forcing East Pakistan to adopt the Urdu language, otherwise "they will separate from Pakistan ..." (21). An unbiased study of history reveals that the main issue dividing West and East Pakistan (Bangladesh) was language. This issue caused the division of a country and resulted in bloodshed. (22).

His humble Community, however, was ready to offer any sacrifice deemed essential by the Khalifa. Well-aware that the Community needed financial stability and intellectual acumen, he worked unceasingly on both fronts. The Community, in turn, stood behind every decision he made. Its members walked the path he walked, and they cherished the words he spoke. If the measure of success is the prayers of a Khalifa, they ensured that the eyes of Allah were always pleased with them and their obedience to the Khalifa.



The riots of 1953 once again tested the resolve of the Community. The State and Clergy had joined forces to annihilate Ahmadi Muslims. With his followers being martyred and their belongings being looted, Hazrat Musleh Mau'ud (ra) successfully navigated the community from grave danger into another era of success (23).

The history of civilization is a worthy witness that very few have come close to achieving the heights attained by Hazrat Musleh Mau'ud (ra). As a leader, he strove to ensure that a chain of leaders would follow him; he endeavored to bring about peace in the world. As a Khalifa, he guaranteed that the dignity and nobility of the office of Khilafat remained immaculate and honorable. Throughout his 52 years, one would not find a day in which the Ahmadiyya Muslim Community did not stride forward in a manner more profound than the day before. An impressive number of mosques, missions, schools and hospitals formed but one small part of his legacy. His love for the Holy Qur'an and his burning desire to save every human being on the planet led to the translation of the Holy Qur'an in over 20 languages—a feat almost unimaginable for the Community in 1914 when the flames of hatred were threatening to destroy Khilafat (24). The daunting prospect of migrating from one country to another is sufficient to make a person extremely anxious; but this man of God not only successfully migrated thousands of Muslims to Pakistan, he also helped to create an entirely new home for them, Rabwah, which serves as the headquarters for millions of Ahmadi Muslims around the world. A desolate land that was desperate for life had waited patiently to welcome the followers of the Promised Messiah (as), to offer all it had to the Khalifa we know



today as the Musleh Mau'ud (ra).

What a portrait of great leadership was this man! Hazrat Mirza Bashiruddin Mahmud Ahmad (ra), the Promised Son, a leader with unsurpassed, godly qualities. In his being, a nation!



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Moral and Spiritual Traits of Secular Leaders

Anser Ahmad

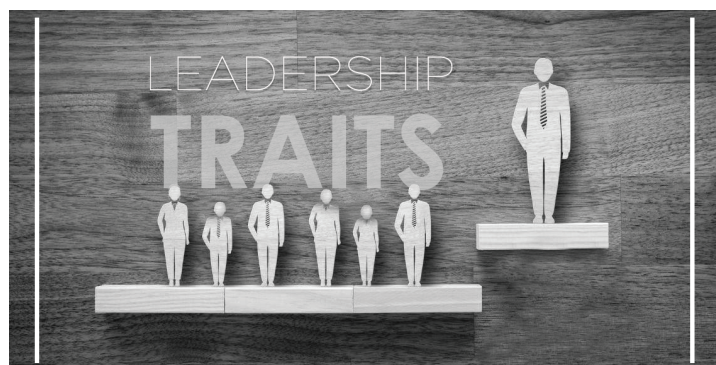
What are the traits most commonly attributed to the world's great leaders? Is morality one of these traits? Do good leaders also need to be spiritual? If we examine historically the world's great secular (non-religious) leaders, such as George Washington, Abraham Lincoln, Franklin D. Roosevelt, Nelson Mandela, Mahatma Gandhi, as well as conquerors such as Alexander the Great or Genghis Khan, we must ask whether these leaders relied on any moral compass in making decisions, and if so, did it enhance or impede their success. Mahatma Gandhi said "There are seven sins in the world: Wealth without work, Pleasure without conscience, Knowledge without character, Commerce without morality, Science without humanity, Worship without sacrifice, and politics without principle. (1)"

Not all people agree that ethical behavior is an important or even necessary trait in leadership. In the U.S. the ability to combine personal purity with political skills has eluded most Presidents. Given a choice, Americans these days appear willing to put up with a leader who has personal flaws, even serious ones. In a nationwide New York Times/CBS News survey, only 21% of the public said it was most important that Presidents serve as moral role models, while 65% said it was more important that Presidents do their job well (2).

"In an ideal world, the President would be the paragon of virtue," said former Gov. Mario M. Cuomo, the New York Democrat. "The reality is that no human has been able to reach the ideal of leadership in which they reflect the best of virtue all the time. We don't trust politicians to be our moral arbiter. We'd like them to be. But we don't expect it" (3).

The Issue of Morality

However, others believe that a political leader must be virtuous because a person in that office will face new and unanticipated problems during his or her term. They hold the opinion that a leader whose decision-making is informed by a consistent character, will,



in the face of new challenges, rely upon lessons that have built that character.

Examples of such include George Washington, Abraham Lincoln. These political leaders are known as much for their hallmark examples of leadership as they are for their moral values centered on deep beliefs of equality, freedom, and justice. George Washington did not lead the colonists for personal reasons, but because of principles of liberty and freedom. Similarly, Lincoln's moral compass guided him through the Civil War. He found slavery as an immoral act: "Now I confess myself as belonging to that class in the country who contemplate slavery as a moral, social, and political evil" (4). He stated in another speech, "Slavery is founded in the selfishness of man's nature, opposition to it is in his love of justice. These principles are an eternal antagonism" (5).

An opposing, yet equally prominent view is that a great leader does not necessarily have to uphold a high moral standard. Political philosophers, such as Niccolo Machiavelli, have argued that the nature of political life requires a willingness to demonstrate habits of character that would ordinarily be understood as vices. The good leader, insisted Machiavelli, is morally right to do what is usually taken as wrong. Machiavelli's own concept of virtue (which he called "virtù") consists of qualities such as being bold, forceful, skillful, and even being ready to engage in viciousness when it is advantageous. He states that a successful leader must, if

needed, be willing to be cruel, deceptive and often violent, hence the term Machiavellian ethics.

The philosopher Arthur Applbaum refers to this as "role morality." What a person has a right to do, argues Applbaum, often depends upon the circumstances. The good lawyer, for instance, may have to bully, browbeat, or humiliate hostile witnesses. Machiavelli noted simply that, in a hostile and brutal world, political leaders might have similar reasons to do what is usually forbidden (6).

If we look at leaders who conquered by force, Genghis Khan, Napoleon Bonaparte, Alexander the Great, history depicts them as ruthless conquerors, yet their followers regarded them as "benevolent dictators." For example, Napoleon, after he was coronated Emperor of France, seized absolute power, and instituted many reforms on his initiative. He created the first central bank in French history, instituted the rule of law known as the Napoleonic Code, which is used even today, and built sewer systems and roads. However, his appetite for power eventually leads to his downfall. Similarly, Alexander the Great and Genghis Khan, while amassing immense wealth and land, are now remembered only for these reasons, and not as ideal examples of leadership.

The Leader as a Symbol for the People

Therefore, a great leader serves a purpose greater than simply providing freedom, liberty, economic prosperity for his people. Barbara Perry, a presidential historian at the University of Virginia's Miller Center, states "The President is the very first symbol of American government that children comprehend. The President, especially in the modern era, comes into our homes, first by radio, then television, now through all sorts of electronic gadgetry, and so we think of him as part of our life. And that's why it's so important for him to model the proper behavior for us" (7).

He is also a role model that shapes the views of his people, especially the younger generation. Traits such as honesty, humility, forgiveness, perseverance, and hope in times of difficulty are all invaluable traits that come with great leaders and are the characteristics that future generations revere and aspire to emulate.

The ability to combine a personal ethical code with the political skills to lead the nation toward larger civic accomplishments is a common trait exhibited by history's greatest leaders. Before becoming a freedom fighter, Gandhi was a lawyer. People often assume that the profession of a lawyer requires much cunning and lying, but Gandhi never resorted to lying. He promoted truth throughout his life. He always called the truth his most powerful weapon. He named his autobiography: "My Experiments with Truth" and he is known to have said, "My religion is based on truth and non-violence. Truth is my God. Non-violence is the means of realizing Him. Truth stands, even if there be no public support. It is self-sustained" (8).

Even after he was thrown into jail, beaten on the roads, and had many people conspire to assassinate him, Gandhi forgave all of them. He stated, "The weak can never forgive. Forgiveness is the attribute of the strong" (9).

Similarly, Nelson Mandela displayed the highest level of perseverance and forgiveness. After spending 27 years in captivity in his home country of South Africa, he was finally set free. He remembered, "As I walked out the door toward the gate that would lead to my freedom, I knew that if I didn't leave my bitterness and hatred behind, I'd still be in prison" (10).

Once he was released from prison and became President of South Africa in 1994, he did not seek vengeance. Instead, he sought a way to heal the wounds Apartheid had inflicted on his country and bring it together. He led his country on a path of peace through forgiveness (11).

At Mandela's funeral, Prime Minister Stephen Harper said the world had lost one of its great moral and political leader. Harper called Mandela the most powerful symbol in the world for the struggle and success against racial discrimination: "Despite his long years of captivity, Mr. Mandela left prison with a heart closed to calls for a settling of scores. Instead, he was filled by a longing for truth and reconciliation, and for an understanding between all peoples," Harper said. "He demonstrated that the only path forward for the nation was to reject the appeal of bitterness. His forbearance

was legendary: his magnanimity spared all South Africans incalculable suffering" (12).

Spiritual Traits of Great Leaders

Aside from relying on ethical principles, many world leaders including social activists relied on prayer and a living God, throughout their struggles. In his second Inaugural Address, regarded by many as his finest speech, Abraham Lincoln brought the nation together by focusing on its belief in the same Creator: "Both read the same Bible and pray to the same God, and each invokes His aid against the other. It may seem strange that any men should dare to ask a just God's assistance in wringing their bread from the sweat of other men's faces, but let us judge not, that we be not judged. The prayers of both could not be answered. That of neither has been answered fully. The Almighty has His purposes (13).

Speaking of God's will in this way, he connoted a God who intervenes in human affairs to accomplish His objectives. Moreover, Lincoln described God as having character traits "divine attributes: God is "just" and renders "judgments [that] are true and righteous." Finally, Lincoln's God was in two-way communication with humans. They commune with God via prayer, and God communes with humans not only through the Bible (referred to by name once) but also by answering prayers and providing guidance "to see the right" (14).

Similarly, Franklin D. Roosevelt, one of the most successful, and beloved U.S. Presidents commonly prayed with the American people often on radio broadcasts. His speech, entitled "Let Our Hearts Be Stout" and delivered as Allied troops were invading German-occupied Europe during World War II, was a prayer. He read it to the Nation on the radio on the evening of D-Day, June 6, 1944, while American, British and Canadian troops were fighting to establish five beachheads on the coast of Normandy in northern France. He stated: "And so, in this poignant hour, I ask you to join with me in prayer. And, O Lord, give us faith. Give us faith in Thee; faith in our sons; faith in each other; faith in our united crusade. Let not the keenness of our spirit ever be dulled. Let not the impacts of temporary events, of temporal matters of but fleeting moment -- let not these deter us in our unconquerable purpose. With Thy blessing, we shall prevail over the

unholy forces of our enemy. Help us to conquer the apostles of greed and racial arrogances. Lead us to the saving of our country, and with our sister nations into a world unity that will spell a sure peace, a peace invulnerable to the schemings of unworthy men. And a peace that will let all of the men live in freedom, reaping the just rewards of their honest toil" (15).

Conclusion: The Character of Great Leaders Stands the Test of Time

A research team examined more than 300 books, essays, and studies on moral leadership from 1970 to 2018. It discovered that the leaders of today, who prioritized morality, had higher performing organizations with less turnover and that their employees were more creative, proactive, engaged, and satisfied (16). It concluded that leaders who value morality outperformed their unethical peers, regardless of industry, company size, or role.

"Over and over again, our research found that followers perceived ethical leaders as more effective and trusted, and those leaders enjoyed greater personal well-being than managers with questionable morality," says the study's co-author Jim Lemoine, Assistant Professor of organization and human resources at the University at Buffalo (17).



A similar conclusion can be drawn from the role that the world history's great leaders play in the lives of people today. The average American cares less that Lincoln's side won the Civil War, but it is his moral compass which guided a nation to conclude that slavery was an immoral act that defines him as a moral leader, not simply a political one. It was not George Washington conquering the British armies that people remember the most today, but it was his bravery and integrity that have stood the test of time. Similarly, it is Gandhi's civil disobedience, Nelson Mandela's example of perseverance and forgiveness, Franklin Roosevelt's prayers for a nation, that we revere and aspire to adopt. The

vastness of the lands conquered or wealth acquired by any leader has never withstood the test of time. What humans continue to emulate, revere, and live by, are leaders' guiding examples in ethics and spirituality. It is such traits that speak to us today, and continue to guide us in our own daily lives.

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Muslim Women Leaders in the Time of the Holy Prophet(sa)

Uzma Saeed Ahmad

Throughout Islamic history, we find compelling tales of leadership and heroism. While many of the stories are about men, there are also a significant number of stories about women. It is not an exaggeration to say that the difference in the status of women in Arabian society before and after the advent of the Holy Prophet (sa) is astronomical and truly extraordinary. There is not one example in the history of humanity where society was transformed so fundamentally and in such a short period. It is important for us to reflect on these transformations and understand how this was accomplished because the world today is in dire need of such a revolutionary change.

Upon examining the state of women as leaders in the world today, we see that globally, the status of women in society remains very troubling. The key factors identified by the United Nations (UN) contributing to women's suffering in the world today are lack of reproductive health, economic discrimination, lack of access to education and finally, lack of political power. According to the statistics provided by the United Nations Population Fund a staggering number of women suffer from loss of life due to lack of reproductive health care; women are the world's poorest group due to their lack of economic opportunities; women make up two-thirds of the world's illiterate adults, and, women are not equal in the legal and social institutions.

The society of Arabia into which the Holy Prophet (sa) was born was perhaps one of the most vicious and cruel in its treatment of women. Women held a status so low that their birth was considered a curse and an insult to a man. Female daughters were routinely buried alive. If they were not buried alive as infants, they would be killed when they reached the age of five or six.

As a young man, Prophet Muhammad (sa) demonstrated his respect for working women by accepting employment from a wealthy noblewoman named Khadijah. Hazrat Khadijah (ra) was an accomplished

and well-respected business-woman and trader. Upon hearing of the honesty and integrity of Prophet Muhammad (sa), she hired him to take a caravan of goods to Syria. His good character impressed her so much that on his return she offered him a proposal of marriage. The Prophet Muhammad (sa) accepted her proposal, and they had a beautiful relationship (1).

In the story of the Prophet Muhammad (sa) and Hazrat Khadijah (ra) is a treasure trove of knowledge about the economic role of women in society. First, a woman who is accomplished and intelligent should be admired for pursuing a trade. There is no stigma to a woman working, depending upon her family's circumstances: if she has children, her primary role, according to Islamic teachings, is to attend to their education and training first. Furthermore, a woman has the right to choose a spouse she admires, and it is her right to take the initiative towards a moral relationship with a man of her choice (2).

The lack of literacy among women is another factor contributing to their suppression in society. In many societies it is not considered necessary for women to be educated, in fact, it is believed that females with education are in danger of becoming rebellious and immoral. In the barbaric Arabian society into which the Holy Prophet (sa) was born, literacy was considered to be not only unnecessary but undesirable for those from respectable families. Neither men nor especially women were expected to learn to read or write. The Holy Prophet (sa) himself was illiterate. However, according to the teachings of Islam, great emphasis is placed on the importance of education. Islam teaches that a believer, man or woman, should seek knowledge throughout his/her life.

A wonderful example of this can be found in the life of Hazrat A'ishah (ra). Hazrat A'ishah (ra) had the advantage of growing up in Islam from a very young age. Her father, Hazrat Abu Bakr (ra), was the best friend and a most devout follower of the Prophet Muhammad (sa).

When Hazrat A'ishah was around fifteen or sixteen, she was married to the Holy Prophet (sa), and her education was overseen and encouraged by him. The Holy Prophet married Hazrat A'ishah (ra) under Divine command. Looking back now we can see what a wise decision that was. The Holy Prophet (sa) was able to personally teach Hazrat A'ishah (ra) the intricacies of the faith, and she, in turn, was able to pass that knowledge along to both men and women long after the Prophet Muhammad (sa) had passed away. Her intimate observations of his character and actions have taught Muslims how to practice a large part of their faith. A great number of Ahadith (sayings of the Holy Prophet)- well over 2,000 in fact- were narrated by Hazrat A'ishah (ra) (3).

Hazrat A'ishah (ra) was a recognized scholar of her time and after the Holy Prophet (sa) was gone, there was not a single scholarly issue for which Hazrat A'ishah (ra) was not able to provide an answer. One Companion of the Holy Prophet(sa) has stated:

"In knowledge of the Holy Qur'an, in knowledge of the law of inheritance, in knowledge of lawful and unlawful things, in the science of jurisprudence, in poetry, in medicine, in knowledge of the narrations of Arabia, and in the science of genealogy, I have not seen a greater scholar than A'ishah" (4).

Lack of political power for women is yet another example of suppression of women's rights. However, during the time of the Holy Prophet (sa), Hazrat Zainab (ra) held such power. She was the eldest daughter of the Prophet Muhammad (sa). She was married to Hazrat Abul-As (ra), and they shared a very beautiful and loving relationship. At the time of the Battle of Badr, Hazrat Abul-As (ra) had not yet accepted Islam and fought against the Muslims, making him an enemy of Islam. Hazrat Zainab (ra) was living in Medina, while Hazrat Abul-As (ra) lived in Mecca. This was a very difficult situation for them because they missed each other greatly. Once Hazrat Abul-As (ra) was with a Meccan caravan which was passing by Medina on its way back from a business trip to Syria. The Muslims captured the caravan, but Hazrat Abul-As (ra) escaped and went to Medina in the pre-dawn hours and asked his beloved wife Hazrat Zainab (ra) for protection. In Arabia, there was a political system in place that if one member of a tribe gave protection to an enemy, the whole tribe was

bound to that protection. In this instance, it was a woman, Hazrat Zainab (ra), who wielded the undisputed power to command her tribe. Not only did she demand protection for her husband, but she also demanded that his possessions, which had been confiscated, be returned to him, which they were (5).



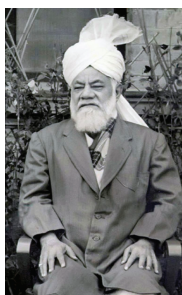
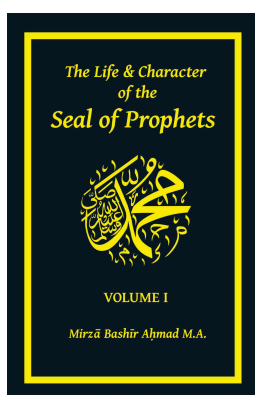
Another Companion of the Prophet Muhammad (sa) who displayed exemplary leadership was his aunt, Hazrat Safiyyah bint Muttalib (ra). It is not an exaggeration to state that the bravery she displayed during the Battle of the Ditch was responsible for saving the Muslims from defeat. During the Battle of the Ditch, the Muslims placed all the women and children in a fort to protect them, while all the warriors went to the front-line of the battlefield. The fort was protected by the Muslim army on one side and the ally Jewish tribe, Banu Quraizah, on the other. Unfortunately, the Banu Quraizah betrayed the Muslims and decided to attack the defenseless women and children. A spy came to the fort to observe the women and see if any warriors were protecting them. Hazrat Safiyyah (ra) who was a physically powerful woman, noticed the spy's evil intentions and sought to get help. However, none was available. Upon seeing that it was up to her to defend the fort full of Muslim women and children, she dug up a wooden pole from the ground and dealt a powerful blow to the spy's head, killing him. She decapitated the spy and through his head over the wall of the fortress. When the men of the Banu Quraizah, who were waiting outside for their man to return, saw his severed head they were horrified. They became convinced that the Muslims had an army of soldiers in the fortress and immediately decided to cancel their plans to attack (6).

The women who lived at the time of the Holy Prophet (sa) were not only educated, they were acknowledged, scholars; they did not only work, they were successful business women who had men as their employees; they negotiated their marriages based on their own choice; they wielded the political authority to command an entire tribe. There is no sphere in which women were considered less than their male counterparts. It is nothing less than tragic that Muslim countries today are so entrenched in their cultural norms that they cannot recognize how far from the Islam of the Prophet (sa) they have strayed.



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Hazrat Mirza Bashir Ahmad(ra) was born to the Promised Messiah(as) on 20 April 1893,

He was a great religious scholar, a prolific writer, and his books, articles, and speeches are easily comprehensible to an average reader. He wrote on numerous topics his magnum opus is *Sirat Khatamun-Nabiyyin* [The Life and Character of the Seal of the Prophets], *Siratul-Mahdi*, *Silsila-e-Ahmadiyya*, *Tabligh-e-Hidayat*, *Kalimatul-Fasl*, and *Hamara Khuda* [Our God], are some of his important works.

He passed away on 2 September 1963, at the age of 71.

poetry

CORNER

TRUE LEADERSHIP

by Shazia Sohail

*At the time of man's creation
A dialogue took place
God wanted to create
A vicegerent.*

*Angels were perplexed
As to why man was needed
God said He knew
What they knew not
and they were satisfied.*

*But not Iblis
Who thought he was
Superior to Adam
In his ability
To lead or mislead.*

*Adam did repent
His one transgression
And then excelled
In obedience.
Then God did
Make him a leader
Nay father and a model
for all humanity.*

*Iblis, who promised
What every heart desired
Was charm itself
Yet could not attain
Nobility and honor.*

*True leadership lies
In leading others
To the good and right path.
Even if it's tough
And not what people want.*

*To be a true leader
One must first commit
To lead oneself
To One True God.*

OUR LEADER

[Translation taken from Essence of Islam, Part I]

*He is our leader, who is the source of all light;
His name is Muhammad; he alone is my beloved.*

*All Prophets are holy, one better than the other;
But from the Almighty, he is the best of the creation.*

*He is far better than those before him, he is a darling in his qualities;
Every eye is focused on him, he is the full moon which dispels all darkness.*

*Those who came earlier, were fatigued halfway;
He it is who brought us to the shore;*

*May I be a sacrifice; he alone is the guide.
He removed the screen, and showed the secret path;*

*He joined the hearts to the Beloved, such a friend he is!
That Friend, beyond all physical limitations, that Unseen Beloved;*

*We saw through him, so he is the true guide.
Today he is the King of faith; the Crown of the apostles;*

*He is pure and holy, this is his eulogy.
All commandments ordained by the True God were demonstrated in practice by him;*

*He revealed all secrets, an excellent gift is this.
His vision is far-reaching like a telescope; his heart is close to the Friend;*

*In his hands is the light of faith; he is the fountain of light.
He revealed the weighty secrets of faith; He is the King who grants wealth.*

*I am a sacrifice at that light; I belong entirely to him;
He is all, what worth do I possess. This is the final verdict.*

*That Unique Beloved is the source of all learning;
All else is a mere tale, this is the truth unblemished.*

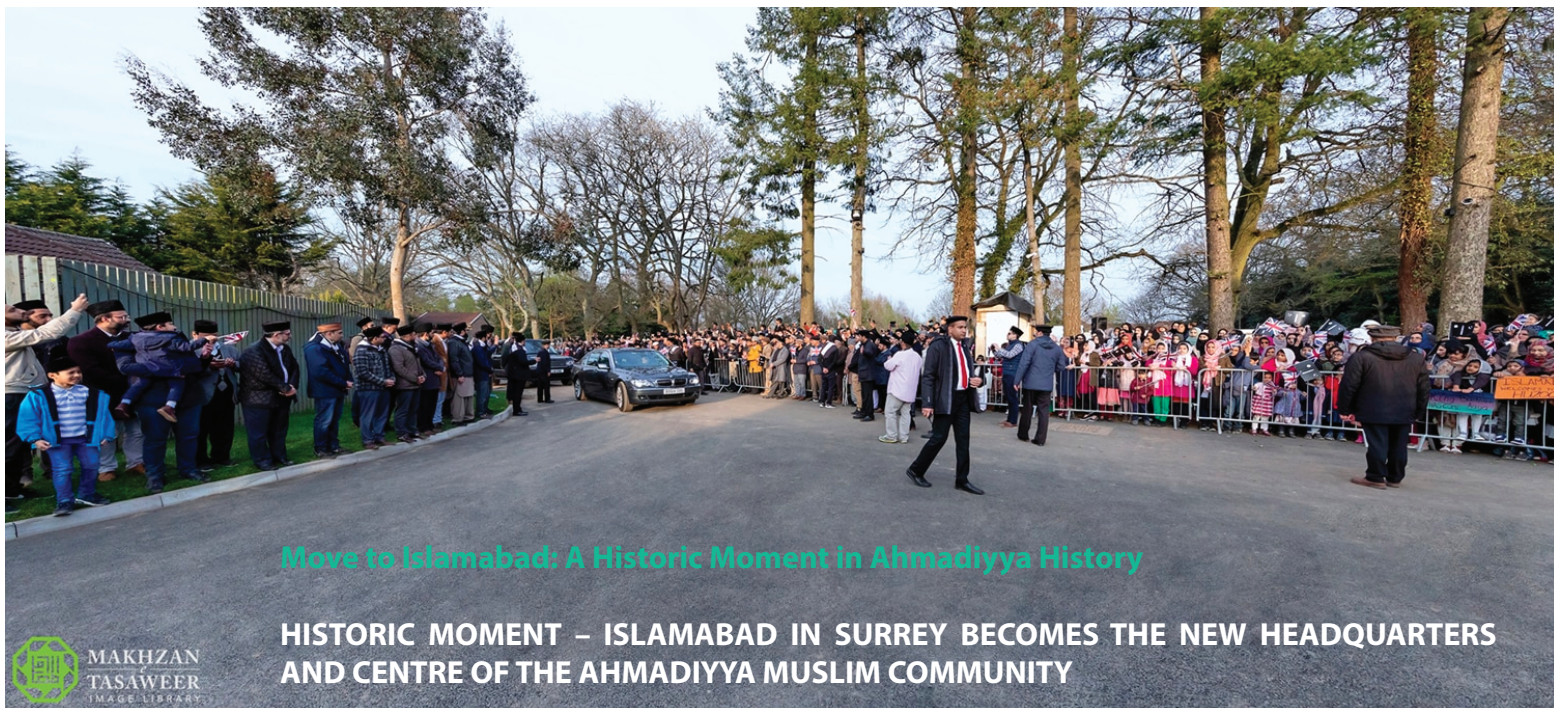
*We found everything through him, O Allah You are a witness;
He is that manifestor of Beauty, who showed us the Truth.*

*We were blind of the heart, with hundreds of knots upon the hearts;
The one who opened the locks is this very Mujtaba— the accepted one.*

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NEWS, VIEWS, & REVIEWS



Move to Islamabad: A Historic Moment in Ahmadiyya History

HISTORIC MOMENT – ISLAMABAD IN SURREY BECOMES THE NEW HEADQUARTERS AND CENTRE OF THE AHMADIYYA MUSLIM COMMUNITY

After 35 blessed and prosperous years at Fazl Mosque, the new centre of the Ahmadiyya Muslim Community opens at Islamabad

The Ahmadiyya Muslim Community is pleased to announce that on 15 April 2019, after a period of 35-years, the Headquarters of the Ahmadiyya Muslim Community moved from the Fazl Mosque in Southfields, London to Islamabad in Tilford, Surrey. History was made when the World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness Hazrat Mirza Masroor Ahmad departed from the Fazl Mosque shortly after 6pm and travelled directly to Islamabad where he arrived at 6.55pm and was greeted by hundreds of Ahmadi Muslim men, women and children, all overjoyed to welcome their spiritual leader to the new headquarters.

Upon arriving, His Holiness waved towards the Ahmadi Muslims and appreciated the poems recited by young children in praise of Allah the Almighty. It was a special and momentous occasion in the history of the Ahmadiyya Muslim Community.

Later, His Holiness led the Maghreb and Isha prayers at the newly built Mubarak Mosque (The Blessed Mosque). Earlier, hundreds of Ahmadi Muslims bade an emotional farewell to His Holiness as he departed from the Fazl Mosque, which had been the Community's centre since the migration of the Fourth Khalifa in 1984.

Whilst there was undoubted sadness amongst the residents living near the Fazl Mosque, the overwhelming emotion was of gratitude to Allah the Almighty for again fulfilling the revelation of the Founder of the Ahmadiyya



Muslim Community that 'Expand thy house', foretelling the future progress of the Ahmadiyya Muslim Community. Apart from the Mosque, various central offices of the Ahmadiyya Muslim Community will be based at Islamabad. A large multi-purpose hall and a residential complex has also been built at the site.

As one historic chapter comes to an end, another one opens. Under the leadership and guidance of Khilafat-e-Ahmadiyya, all Ahmadi Muslims are joined together in their belief that the new era will see the continued prosperity and success of the Ahmadiyya Muslim Community.

about gender relations. "I support the woman more than I did before, because I feel like she deserves more than what they give her now, at the moment."

After leading his country to the FIFA World Cup in 2018 for the first time in 28 years, Salah has become an icon in Egypt and across the region. In the interview, he said soccer fans in the Middle East "feel like I'm their son."

Salah, 26, admitted there was a "little bit of pressure" that came with being a role model, but also that it made him "proud" and pushed him to be a better soccer player. "To be the first Egyptian in [this] situation and no one has done this before ... it's something different," he said.

His favorite way to unwind after a game, he said, is spending time with his 5-year-old daughter, and being one of the top players in world football hasn't changed his lifestyle. "I just live my life normal," he said. "Most of the time I stay at home, I don't like to go out."

Salah was named in the 2019 TIME 100 list of the world's most influential people, and appears on one of the issue's six covers. Inside, Liverpool fan and HBO star John Oliver pays tribute to the soccer player as an "iconic figure for Egyptians, Scousers and Muslims the world over."



REUTERS

India's Supreme Court considers call to open mosques to women



April 16, 2019. Reporting by Subrat Patnaik and Suchitra Mohanty in New Delhi;

TIME

Mohamed Salah: 'We Need to Change the Way We Treat Women in Our Culture'



By Dan Stewart , April 17, 2019

Egyptian soccer superstar Mohamed Salah has called on men in his country and across the Muslim world to treat women with more respect.

In an interview with TIME, the Liverpool striker spoke frankly for the first time about the importance of women's equality. "I think we need to change the way we treat women in our culture," Salah said. "It's not optional." He said seeing how women were treated "in my culture and in the Middle East" had changed the way he thought

NEW DELHI (Reuters) - India's Supreme Court agreed on Tuesday to consider a petition from a Muslim couple to allow women into mosques, seeking to overturn a centuries-old practice that largely bars women from the places of worship.

Women are not allowed inside most mosques in India although a few have separate entrances for women to go into segregated areas.

The petitioners, Yasmeen Peerzade and her husband Zuber Peerzade, said that women were allowed to enter mosques during the time of the Prophet Mohammad.

"Like men, women also have the constitutional rights to offer worship according to their belief," they said in their petition.

"There should not be any gender discrimination and allow Muslim women to pray in all mosques," they said.

The court last year lifted a ban on the entry of women of menstrual age at a Hindu temple in southern India saying it was a violation of their right to worship.

The Muslim couple referred to the temple ruling, which angered conservative Hindus, as a precedent to support their call for women to be allowed to pray at mosques.

A representative of a prominent organization of Islamic scholars, the Jamiat Ulema-e-Hind, was not immediately available for comment.

The petition comes at a sensitive time for relations between minority Muslims and the majority Hindu community. Some members of Prime Minister Narendra Modi's Hindu nationalist ruling party have been accused of stirring communal animosity as the party seeks a second term in a staggered general election now underway.

Supreme Court judge S.A. Bobde said the court will examine the couple's request at length. The court in 2017 ruled as unconstitutional a law which allows Muslim men to divorce their wives simply by uttering the word "talaq", which means divorce in Arabic, three times. This year, the government issued an executive order making instant divorce an offence punishable with up to three years in jail.

The Atlantic



Ilhan Omar's Deeply American Message

The Minnesota lawmaker urged American Muslims to act like citizens, not guests. Other religious minorities should take note.



Peter Beinart

Professor of journalism at the City University of New York

I watched Ilhan Omar's recent address to the Council of American Islamic Relations for the same reason most people did: to see whether she had—as Donald Trump claimed—minimized the 9/11 terrorist attacks. What I found was unexpected. In offering a vision for how to live as an American Muslim, her speech to CAIR beautifully evoked what I treasure about being an American Jew.

Omar's core argument was simple: We Muslims are not guests here. We are as American as everyone else and, thus, we should bring our full selves into the public square. "For a really long time in this country," she said, "we have been told that there is a privilege that we are given and it might be taken away. We are told that we should be appropriate. We should go to school, get an education, raise our children and not bother anyone, not make any kind of noise, don't make anyone uncomfortable."

Many Jews who have lived outside the United States will instinctively understand what she meant. My father once told me that, after immigrating to the United States from

South Africa, he was surprised to meet a Jewish police officer: He had assumed that American Jews, like their South African counterparts, stuck to business and the professions while leaving government service to the Christian majority. In 1994, The New Yorker's Calvin Trillin wrote about a controversy over the construction of an eruv (an enclosure designed to allow observant Jews to carry on Shabbat) in London. In explaining why many of the fiercest opponents of the eruv were Jews themselves, Trillin suggested that they worried that, by standing out, Jews might imperil their acceptance in English society. "English Jews felt they had been given a room in the house," the novelist Dan Jacobson told Trillin, "but were not part of the family." A Canadian Jewish friend, who marvels at how American Jewish groups unapologetically assert themselves in Washington, once told me such political boldness is harder in Canada because "we still consider ourselves guests in the Queen's country."

This is the mentality Omar argued against. While keeping your head down so as not to provoke the majority might seem safer, she argued, it's actually more dangerous because only through political assertion can minorities safeguard their rights. "You can go to school and be a good student. You can listen to your dad and mom and become a doctor. You can have that beautiful wedding that makes mom and dad happy. You can buy that beautiful house," she told the audience at CAIR. "But none of that stuff matters if you one day show up to the hospital and your wife or maybe yourself are having a baby and you can't have the access that you need because someone doesn't recognize you as fully human. It doesn't matter how good you were if you can't have your prayer mat and take your 15-minute break to go pray."

Rather than living "with the discomfort of being a second-class citizen," Omar argued, American Muslims should "raise hell, make people uncomfortable"—just as African Americans and other discriminated-against minorities have. In so doing, they would inspire others to rally to their cause, because "once you are willing to stand up for yourself ... then others will show up for you."

With political assertion, Omar suggested, comes the political responsibility to oppose injustice even among your own people. It's sadly ironic that the only part of Omar's speech many Americans have heard is her reference to the

September 11 attacks as "some people did something." Because, while Omar should have been more explicit in condemning 9/11 and warning about jihadist radicalization in the United States, she forcefully demanded that Muslims call one another to account. "It doesn't matter if that country is being run by my father, my brother, my sister," Omar declared in the last section of her speech. "I will criticize that country" if it is "violating basic human rights."

From a Jewish perspective, this too is deeply familiar. Jews often warn against airing communal dirty laundry. If you want to criticize Israel, they say, do so only within the family. But this argument holds less weight among American Jews than within other diaspora communities. Why are American Jews more willing to criticize Israel? In part because they are more secure and thus believe they can do so without inflaming anti-Semitism. Omar was urging Muslims to act with the same self-confidence: If you don't want to be treated like an outsider in America, don't act like one. Near the end of her speech, Omar explained that rather than keeping her religion private, as both Muslims and Jews are often expected to do in Europe, she expresses it openly as a way of affirming that, in America, she need not hide who she is to enter the public square. "I tweet out verses of the Koran," Omar explained. "I say As-salaam alaikum and Alhamdulillah"—"Peace be unto you" and "All praise is due to God alone"—"because I want" Americans "to get comfortable" with "what they mean."

Listening to those words, I remembered a July night in 2004 when, after the speeches were done, 50 or so delegates went to the floor of the Democratic National Committee to sit and read the Book of Lamentations, as Jews do on the holiday of Tisha B'Av. Ilhan Omar envisions an America in which Muslims can one day do something similar. And every Jew who cherishes the opportunity America has given us to be fully, proudly, and publicly ourselves should be cheering her on.



FROM THE ARCHIVES

The Muslim Sunrise. March – June 1979. Volume XLVI No 1-2

The Most Influential Person in History

By Dr. Mian Muhammad Abbas

Of the many billions of human beings who have lived on the earth during the last several thousand years of history, one may think of hundreds of thousands who greatly influenced the lives of a very large number of people, changed the destinies of nations and transformed the course of history. There have been founders of great religions, and great religious leaders, prophets and saints; great emperors and kings, philosophers, scientists, inventors, literary giants, great explorers and discoverers etc. If we consider all spheres of life during all ages, it is easy to see that the number of remarkable persons who have greatly influenced the human history will be quite large.

Are we thinking of the “great” and “famous” persons of history? No, not necessarily, since the concepts of greatness or fame are highly subjective and are dependent on everyone’s own beliefs. On the other hand, one may establish some criteria to judge the influence of one person on others/ Such criteria may include: the number of persons influenced, the number of years of influence, the number of nations or countries involved, whether the influence is expected to increase or decrease, the degree or depth of influence, etc. These criteria will also include persons with a wicked or negative influence. Surely, even comparing or judging the influence on others is widely different spheres of life, cultures and ages is also a subjective pursuit, but to a lesser degree than comparing say, the “greatness” of two persons. Nevertheless, we may compare in a meaningful way the persons who have influenced the human history most, and may ask: who were some of the foremost persons who influenced history most? We may even pursue the question a little further and ask: Who was the single most influential person in history?

An answer to the above question is the subject of a recent, very interesting book(1) by Dr. Michael Hart, in which he gives his selections and the ranking of one hundred most influential persons in history. The author, who is a scientist

and an astronomer by profession, makes his selection on the basis of influence alone as judged by the above criteria. The most influential person in the entire human history, according to the selection and ranking of Michael Hart, was Prophet Muhammad, founder of Islam. Some other well known names on his list with their rankings are: Isaac Newton (2), Jesus Christ (3), Buddha (4), Confucius (5), St. Paul (6), T’sai Lun (8), Christopher Columbus (9), Albert Einstein (10), Karl Marx (11), Galileo Galilei (14), Lenin (15), Moses (16), Charles Darwin (17), Euclid (22), Martin Luther (24), George Washington (27), The Wright Brothers (30), Alexander the Great (33), Napoleon Bonaparte (34), Plato (40), Umar ibn Al-Khatib (51), Asoka (52), Thomas Jefferson (70), Zoroaster (89). Some of the names which did not make the list and ended as runners up include: Prophet Abraham, Archimedes, Gandhi, and Abraham Lincoln.

The author gives his reasons and justification for the choice and ranking of each person on his list. Of course, this list is inevitably controversial and many would disagree with his choice or the ranking of the names. Each person may have a list of his own, but nevertheless there are a large number of names on the list which are bound to appear on all. Despite the controversial nature of the list and the rankings, this book is extremely interesting and very pleasant reading.

The author’s choice of Prophet Muhammad to lead the list of most influential persons in history, must come as a surprise to non-Muslims who are generally either unfamiliar with his life and the development of Islam, or ill-informed about both. For the followers of Islam (for whom it is a part of their faith to believe in Prophet Muhammad as the most perfect and the most influential person who ever lived or will ever live) it is certainly gratifying to see Prophet Muhammad’s influence and contributions to humanity recognized as such. With Christians perhaps exceeding the Muslims in numbers, and the Christian nations dominating the world for the last few centuries, why does the author

and choose Prophet Muhammad to head the list of the most influential persons in history? It is of interest to read the justification offered by the author.

The main reason for his choice of Prophet Muhammad to head the list is because of his influence in both political and religious fields. Prophet Muhammad, he writes, "was the only man in history who was supremely successful on both religious and secular levels," and that "today, thirteen centuries after his death, his influence is still powerful and pervasive." He gives two principal reason for ranking Prophet Muhammad higher than Jesus:

"First, Muhammad played a far more important role in the development of Islam than Jesus did in the development of Christianity. Although Jesus was responsible for the main ethical and moral precepts of Christianity (insofar as these differed from Judaism), St. Paul was the main developer of Christian theology, its principal proselytizer, and the author of a large portion of the New Testament."

"Muhammad, however, was responsible for both the theology of Islam and its main ethical and moral principles. In addition, he played the key role in proselytizing the new faith, and in establishing the religious practices of Islam. Moreover, he is the author of the Moslem holy scriptures, the Koran, a collection of certain of Muhammad's insights that he believed had been directly revealed to him by Allah. Most of these utterances were copies more or less faithfully during Muhammad's lifetime and were collected together in authoritative form no long after his death. The Koran, therefore, closely represents Muhammad's ideas and teaching and to a considerable extent, his exact words. No such detailed compilation of the teachings of Christ has survived. Since the Koran is at least as important to Moslems as the Bible is to Christians, the influence of Muhammad through the medium of the Koran has been enormous. It is probable that the relative influence of Muhammad on Islam has been larger than the combined influence of Jesus Christ and St. Paul on Christianity. On the purely religious level, then, it seems likely that Muhammad has been as influential in human history as Jesus."

"Furthermore, Muhammad (unlike Jesus) was a secular as well as a religious leader. In fact, as the driving force behind Arab conquests, he may well rank as the most influential political leader of all time."

The author of the book "The 100" has to be commended for his insight in recognizing the role and influence of Prophet Muhammad on the world history and in particular on the Muslims, despite the distorted image of his personality and the religion of Islam that is generally portrayed in the West.

It is clear, however, that a person who has been a dominant moral influence on the lives of a significant part of the population of the world for thirteen centuries and continues to be a major influence on the personal lives of more than 800 million followers of Islam, can only be a highly virtuous and an exemplary personality.

Why is there such an enormous influence of Prophet Muhammad on the everyday lives of the Muslims? What are the roots and the sources of his influence and what is his status and role in Islam? In the following few pages, we give a brief discussion on the Islamic views about the above questions, since a clear understanding of the concepts involved forms the basis for an understanding of Islam and its developing role in the modern world.

First of all, the most fundamental doctrine of Islam is the concept of the absolute unity of God. This concept is basic to the teachings of all true prophets and messengers of God, who have appeared in all nations in all ages, and derives itself directly from God's revelation to the prophets. It is not a heritage of any particular prophet or religion. Man is capable of acquiring the divine attributes of God through intellectual, moral, and spiritual progress. The prophets of God attain the highest moral and spiritual levels and become manifestations of the divine attributes of God. They become recipients of revelation from God, through which spiritual guidance and knowledge of the unknown is given to them. They attain nearness to God, their prayers are heard most abundantly, and frequent signs of God's existence are shown to them. The prophets thus become the single most conclusive proof of the existence of God. Islam recognizes that true prophets of God have appeared in all nations. Some of the great prophets who have been particularly mentioned in the Quran by name are Adam, Noah, Abraham, Moses and Jesus. Because of the social conditions of the times, the missions of earlier prophets were for limited times and specific regions. They were the best persons of their times, who fulfilled the spiritual needs of their nations in their ages. Each prophet had the opportunity to show the perfection of certain types of moral qualities in accordance with the needs of the times.

The above is a brief summary of the concept of prophethood in Islam. For detailed discussions we refer the reader to more comprehensive sources.(2)

At the time of the advent of Prophet Muhammad, mankind was entering into a new era of rapid progress in human living conditions. Human society and the world conditions, in general, were now sufficiently developed so that a great prophet's mission could extend to all mankind. In addition, it was now possible to preserve God's revelation to His

prophet for all times. The spiritual guidance which had been given to the earlier prophets piece-meal at appropriate times, could now be completed and revealed in its true form to a single prophet, free of any distortions of the times.

Prophet Muhammad was thus the chosen prophet who was the recipient of this final form of revelation for spiritual guidance of all mankind. The Quran, which is a compilation of the revelations received by the Prophet over a period of about 23 years, is thus the source of this guidance. It comprises a summary of the true spiritual guidance revealed to the earlier prophets, and its completion and perfection revealed to Prophet Muhammad.

The Quran(3) refers to it in the following verse which was the last to be revealed. (The Prophet died 82 days after its revelation.)

“This day have I (God) perfected your religion for you and completed My favour upon you and have chosen for you Islam as religion” (Quran, 5:4)

The advent of Prophet Muhammad was thus a culmination of the spiritual evolution of the Prophets, and his status in Islam is of the leader of the Prophets and the Master Prophet. The Quran refers to his status in the following verse: “Muhammad is no father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets and Allah has full knowledge of all things.” (Quran, 33:4)

The term “Seal of the Prophets” is interpreted to mean primarily the leader, the master, the best, and the noblest of the prophets, and the “Seal” in the sense that he testifies to the truthfulness of the prophets. It is through his following alone that the rank of prophethood can now be achieved.

The above two basic concepts of Islam, namely, the absolute unity of God, and the Master prophethood of Muhammad as the best manifestation of the attributes of God through excellence and perfection of his moral qualities are contained in the most fundamental tenet of Islam, as revealed to the Prophet:

“There is no God but Allah, and Muhammad is His messenger.”

The first part of this apparently simple tenet is a declaration of belief in the unity of God, whereas the second part is the belief in following the example of Prophet Muhammad in the worship of God and acquiring the divine attributes of God. The above tenet forms a cornerstone of a Muslim's faith, and is universally employed as an oath for formal conversion into Islam.

Following the example of the Prophet is thus an integral part of faith for the believers of Islam. In fact, the love for God, and God's love for the believers are inseparably tied to the following of the Prophet, as in the Quran the Prophet is asked to say:

“Say (Oh Prophet), if you love Allah, follow me: then will Allah love you and forgive your sins. And Allah is Most Forgiving and Merciful.” (Holy Qur'an 33:22)

Prophet Muhammad appeared under the floodlight of history, and every aspect of his life is well recorded in detail. For the followers of Islam, belief in Prophet Muhammad and his teachings is not a matter of faith alone. He is recognized as the Master Prophet because he fulfilled the conditions and showed the signs of the greatest prophets of all, on the same basis on which the prophethood of all other prophets is justified. He was the most perfect and the nobles of all men, and as the Master Prophet, he was a manifestation of the most perfect moral qualities and attributes shown by all earlier prophets. His life was the most exemplary life in all aspects of human behavior. For the Muslims, the excellence of his moral qualities is unparalleled in history.

The importance of his personal example and practices (Sunnah) and his sayings was realized from the earliest. Consequently, the sayings and the practices of the Prophet, collectively referred to as “traditions” (Ahadith) began to be preserved in memory as well as in the written form, even in the lifetime of the Prophet. This practice very quickly led to the development of a form of science and whole schools dedicated to the collection, preservation, and interpretation of the traditions of the Prophet. Thousands of people during all periods of Islamic history, have dedicated their entire lives to the study interpretation of traditions of the Prophet. Two of the greatest and monumental works of traditions (Ahadith) were compiled about two hundred years after the death of the Prophet by Bukhari and Muslim. These two works are regarded as the most authentic and reliable sources of traditions of the Prophet, second in importance only to the Quran. However, it should be noted that whereas the authenticity of the Quran is unquestionable, there are some traditions which have always been regarded as questionable or unreliable. However, there are a very large number of traditions which are generally regarded as authentic and are accepted as true. Thus, the sources of Prophet Muhammad's influence and the foundations of Islam are based on the Quran, which contains the revelations of the Prophet (much of which is also believed to be a form of revelation). Whereas the former is the Word of God, the latter is the Prophet's interpretations and practice of it. The believers are exhorted to follow the Prophet in order to achieve the highest moral and spiritual progress and to

attain the nearness of God.

For more than thirteen centuries the goal of all the true believers in Islam has been to follow the example of Prophet Muhammad, in form or in spirit, in all spheres of their lives. It can be said very safely that there is no other person in the entire human history whose life, in public as well as in private, whose ideas, morals and actions in all spheres of life have been so well recorded and so well known. It can also be said there is no other person whose example has been followed so scrupulously by so many people. And certainly no other man has been loved and admired more than the Prophet, as he was so prophetically named "Muhammad," meaning, "the most admired." The magnitude of love and admiration for the Prophet perhaps may be judged from the following data:

Of the about 800 million Muslims in the world, even if only ten percent are assumed to observe prescribed prayers in the shortened form of three times a day, (with ten recitations of the prescribed part of the prayers every day) about 80 million persons recite the prayer for blessings (Darood) on Prophet Muhammad and his true followers collectively, for a total of 800 million times every day. There is no parallel of it for any other person. Our of love and gratitude for the Prophet, they pray:

"Oh Allah, shower they mercy upon Muhammad as Thou has showered Thy mercy upon Abraham and upon the followers of both of them, for verily, Thou art the Praiseworthy and Lord of Honor."

There are indications that the influence of Prophet Muhammad and Islam is still increasing on a worldwide basis. A religious revival of Islam along with political and social changes is sweeping the entire Muslim world at the present time. With the vast energy resources of world almost exclusively in their hands, social and political changes of major proportions are expected. But Islam has shown a remarkable resilience and inner strength to withstand the social and political changes of the past, including the communism and socialism of the twentieth century. Among the religious revivals, the most noteworthy and successful is that of the Ahmadiyya Movement in Islam founded by Hazrat Ahmad of Qadian, India (1835-1908). He claimed to be the Promised Messiah and the Mahdi, and the prophet of God who was expected in these times by Muslims and Christians, as well as by the followers of other religions. He produced a mass of literature in support of his claims and in defense of the superiority of Islamic ideas and teachings, and left behind a Movement dedicated to carry on his work after him. A renaissance of Islam is taking place through him and his

Movement at the moment. We refer the reader to several excellent works and sources of information which are available about the life and works of Hazrat Ahmad and the Movement founded by him.^(4,5) We conclude here on a prophecy of Hazrat Ahmad about the future of Islam and his Movement:

"My heart bleeds on the practice of worship of the dead, and I feel greatly depressed about it. What more grievous thing could there be than that a humble man has been made a God, and a handful of dust has been thought to be the lord of all the worlds. I would have long perished with this grief, had not my Lord and all-powerful God consoled me that the belief of the true unity of God will eventually prevail, and the non-Gods will perish and the false-Gods will be removed from the positions of Godhood..."

There will be a new Earth and a new Heaven. The days are now near when the sun of truth (namely Islam) will rise from the West...The time is near that all religions except Islam will perish, and the weapons of all religions will be broken except the heavenly weapon of Islam which will neither break nor will be blunted till it disintegrates all the erroneous beliefs and falsehood about religion ("Dajjaliat"). The hour is near when the belief of the true unity of God which even the inhabitants of the deserts and the people ignorant of all learnings feel in their hearts, will spread in all countries. Then there will not remain any atonement or any artificial God, and a single stroke of God's Hand will nullify all the plans of disbelief and falsehood. However, it will not be through any sword or any gun, but through an enlightenment of those with righteous spirit and through a blessing of the divine light on the pure hearts..."

References:

1. M. H. Hart, The 100: A Ranking of the Most Influential Persons in History Hart Publishing Co., N.Y. 1978.
2. A very comprehensive and an original discussion of the concept of the Prophethood is given in Haqeeqatul Wahi (The Nature of Revelation) in Urdu, by Hazrat Ahmad: see also The Holy Quran with English Translation and Commentary by M.G. Farid (Ed.) Vol. I, Part II, 4:70, 536-538; 33-41, 2125-2126, Published by Ahmadiyya Movement in Islam.
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4. See e.g., M. Zafrullah Khan, Ahmadiyyat; The Renaissance of Islam; A.R. Dard, Life of Ahmad; M.B. Ahmad, The Promised Messiah; H.M.B. Ahmad, Invitation; Hazrat Mirza Ghulam Ahmad, The Teachings of Islam.
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All the references published by the Ahmadiyya Movement in Islam are available from: 2141 Leroy Place, N.W., Washington 8, D.C.



Questions & Answers

What are the qualities of a good leader?

Looking back on history, I find myself looking at the example of the Holy Prophet Muhammad (peace and blessings of Allah be on him) as the best leader for all of humanity. When one looks at the qualities of a great leader, one can easily attribute those characteristics to the Holy Prophet Muhammad (peace and blessings of Allah be on him). He was the best leader of all times.

Hazrat Muhammad (peace and blessings of Allah be on him) had a great responsibility to lead and teach people how to live peacefully with each other. He had to convey the message of Islam during a time when few wanted to follow the way of life he was preaching. It is evident that there were many things that Muhammad (peace and blessings of Allah be on him) did to ensure that he was the best role model for his people and exemplified the perfect “president” or leader.

Hazrat Muhammad (peace and blessings of Allah be on him) said, “The chief of the people is one who serves them.” This shows that all things that he did were for the good of his people, and that by serving his people, he became their leader. He also enforced unity among his believers. Believers, he said, were like parts of a building, each helping and working to keep one another unified and strong. As a leader, Muhammad (peace and blessings of Allah be on him) knew the importance of staying and living amongst his people. He led them through all sorts of hardships. He stayed with the Hashemite clan, Muslims and non-Muslims, when they were cut off from all sources of food for three years. An example of this was shown in the “Year of Grief.” During this time, his beloved wife Hazrat Khadija and his dear uncle Hazrat Abu Talib passed away; nevertheless, Muhammad (peace and blessings of

Allah be on him) continued to stay strong and preached even after these devastating events. This period of time helped to strengthen the unity and brotherhood among the believers.

The Holy Prophet Muhammad (peace and blessings of Allah be on him) was also very forgiving and merciful to those who were against him or had committed a mistake. This impressed many people, convincing them to accept Islam. This virtue of having “love over hatred” showed that he was ready to allow any person to come into the fold of Islam and was willing to lead all people. Even if people were not Muslim or were not willing to accept Islam, the Holy Prophet Muhammad (peace and blessings of Allah be on him) tried to always be on good terms with his neighbors. He always stayed true to all truces made in order to keep peace, and did not want to have any bad relations. However, the other people sometimes did violate the treaty and attacked the Muslims.

The Holy Prophet Muhammad (peace and blessings of Allah be on him) was a man of peace and always preferred peace over war. He only engaged in war out of self-defense, when the lives of his fellow Muslims were at stake. He did not allow a Muslim to sever relations with another Muslim for more than three days, and said that one should not fight or go to war unless it is lawful. I think that this is definitely something that all leaders of today should keep in mind. People should not get into wars over trivial matters or for greed and selfish purposes. Only if one is attacked, then should one fight back and only if that is the last option and other approaches were tried and they failed. Otherwise, fighting and wars are not necessary, and a peaceful approach is much better. Today, we see

that nations are at war with other nations and Muslims are not united and they are not helping their own Muslim brothers. As president of a country or a people, I think it is important to look to those individuals in history who demonstrated peace and tolerance over fighting and seeking vengeance.

The Holy Prophet Muhammad (peace and blessings of Allah be on him) showed the best example of how a single individual can bring about reformation and peace through peaceful means. If one looks closely at the life of Prophet Muhammad (peace and blessings of Allah be on him), one can see that he was a man of peace and fought for all humans to treat each other with respect and forgiveness, no matter what their status or standing was. Muhammad (peace and blessings of Allah be on him) came to liberate men and women out of bondage and give them hope when

there was darkness all around. In such a short period, he was able to transform the heart of mankind towards believing in one true God and directing their energy and strength in working together for the betterment of humanity. If more presidents of today would inculcate the qualities that Muhammad (peace and blessings of Allah be on him) exemplified, then this world would be a more peaceful place to live. Hazrat Muhammad (peace and blessings of Allah be on him) truly lived his life as the perfect role model for all of us to follow.

**Sabrina Yasmin Asad (Age 14),
Al-Hilal, Pg:4-6, 2009-2**



Book Review: The Leadership of Muhammad by Prof. John Adair

Zia H Shah MD

Prof. John Adair is one of the world's leading authorities on leadership and leadership development. Over a million managers worldwide have taken part in the "Action Centered Leadership" programs he pioneered. He wrote this wonderful book about the Holy Prophet Muhammad's contributions to leadership in 2010. In 2013 he came out with another book, Confucius on Leadership.

His short 127 page book, The Leadership of Muhammad, appears to me, to be a very lucid commentary of a verse, which he quotes in the introduction to his book: "Indeed, the Messenger of God is an excellent model for those of you who put your hope in God and the Last Day and remember Him often." (1)

In the conclusion of his book, he pays a wonderful tribute to the Prophet, by saying, "The Muslim tradition of leadership, if I have understood it, transcends even the three great human traditions of understanding leadership that I have just mentioned." (2)

He describes a universal or a generic role of a leader. He says that a universal leader, then, will be a person who exemplifies such distinctively human qualities as goodness, kindness, humaneness, and compassion. He writes in the introduction of the book:

"I believe that there is a universal or generic role of leader. Moreover, thanks to one lucky discovery (see Chapter 8), I have come as close as anyone has yet been to defining what that universal or generic role actually is. When experimentally applied on a large scale to selection and training of leaders the theory has worked consistently, and it has done so for over half a century. That is why I now claim that it is true." (3)

Adair concludes each of the eight chapters with a few key points. At the end of the first chapter he writes: "Leader should exemplify or personify the qualities expected, required and admired in their working groups. A leader of soldiers, for example, needs to



Courage is a quality shown by Muhammad at Hunayn: it is that which enables people to meet danger without giving way to fear, to act bravely under stress or to endure in times of adversity.

Another generic quality of universal leaders is humility. The word comes from the Latin root humus (ground, earth), related to homo (man). When Muhammad spread his cloak, lowered himself and sat on the ground with people at the same level, it was an act of humility. Compare a king sitting high upon a throne above his subjects, who abase themselves before him. As they will tell you in Ghana, 'Don't expect to be offered a chair when you visit a place where the chief himself sits on the floor.'" (4)

The fifth chapter is titled, Muhammad: 'The Trustworthy One,' here, Adair writes:

"Why does truth or veracity, honesty and high principle, matter in a leader? The reason is simple. Leaders who are true, and always speak the truth, create trust. And trust is vital in all human relations, professional or private. You can see why Muhammad insisted upon integrity in those who were chosen to be leaders in the Umma, the growing Muslim community. There was to be no place for any form of bribery or corruption: not that this prohibition was – or is – easy, for man is 'violent ... in his love of wealth' (Q 100:8).

‘I will stand surety for Paradise if you save yourself from six things: telling untruths, violating promises, dishonouring trust, being unchaste in thought and act, striking the first blow, taking what is bad and unlawful.’ MUHAMMAD” (5)

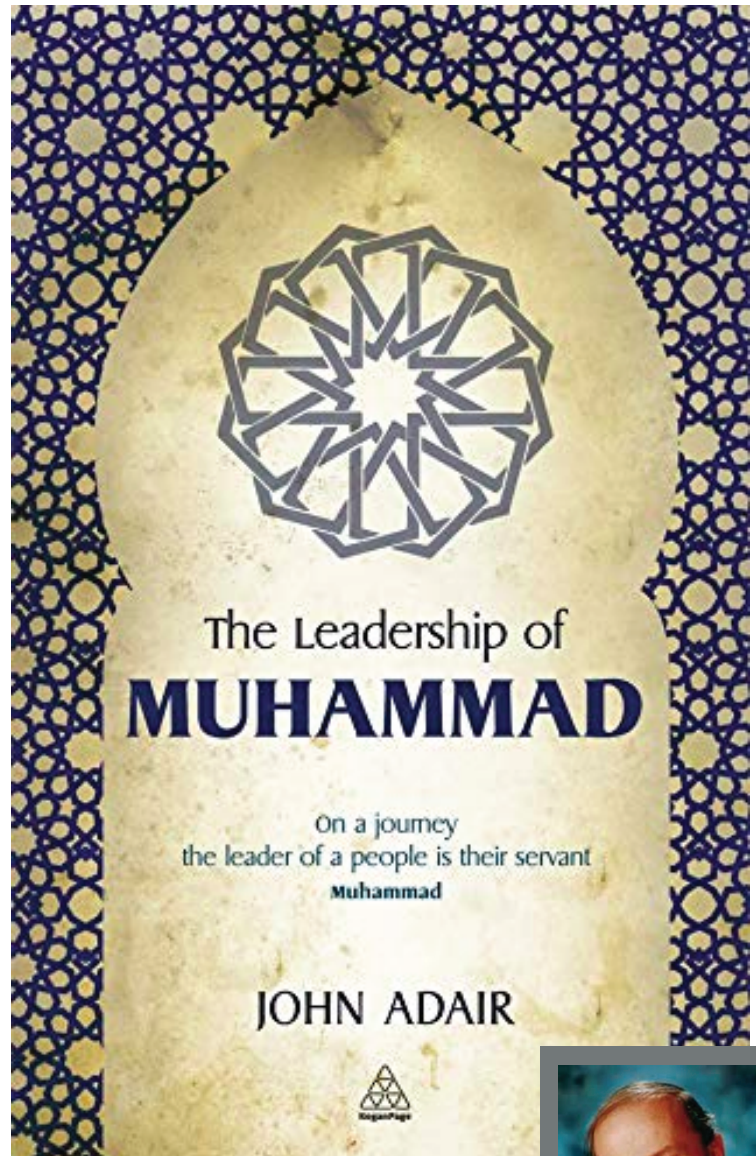
Today, the political leaders do not think twice, before a preemptive strike, which can kill innocent people, when it serves their purpose, as long as they can for the public perception, with excuses, smoke screens, and propaganda.

Aristotle and Cicero prescribed morality for the political leaders, but, then came Machiavelli, with his excessive focus on pragmatism and ends justifying the means. Niccolò Machiavelli, (died June 21, 1527, Florence), Italian Renaissance political philosopher and statesman, secretary of the Florentine republic, whose magnum opus, *The Prince*, arguably the most famous book on politics, brought him a reputation as an atheist and an immoral cynic. According to Encyclopedia Britannica, *The Prince* gave the name Machiavellian to the teaching of worldly success through scheming deceit (6).

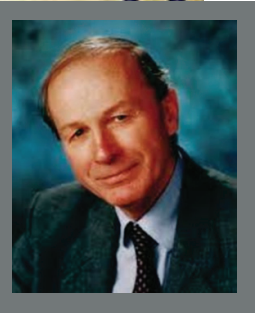
Adair’s presentation of a universal or genuine leader is a polar opposite to the concept of the “Prince” put forth by Machiavelli, after whom, knowingly or unknowingly, many recent politicians have fashioned and tailored themselves. I believe that a universal leader should have no part of the “Prince,” but, should be able to deal with one, when he or she comes across one.

In the eighth chapter he draws parallels between the legendary Muslim general, Saladin, and the Holy Prophet Muhammad, may peace be on him. He writes: “Let me pick out one or two instances where we can see the light of the leadership of Muhammad distantly reflected in Saladin.

Take the Quranic principle of moderation, as in: ‘Make not your hands tied (like a niggard’s) to your neck nor stretch it forth to its utmost reach, so that you become blameworthy and destitute’ (Q 17:29). Aristotle has also located virtue as the middle course between two extremes. The Romans called it the golden mean. Saladin, for example, was neither too brave in the battle for his good nor too anxious for his life. He struck just the right balance.



John Eric Adair is a British academic who is a leadership theorist and author of more than forty books on business, military and other leadership



Before a battle Saladin – so a biographer who knew him well tells us – would traverse the whole army from the right wing to the left, creating a sense of unity and urging them to advance and stand firm at the right time. Once the armies engaged, he would calmly ride between battle lines of his soldiers, under fire from bolts and arrows, accompanied only by a groom with a spare horse. Notice that he was in the zone of danger, but avoided foolishly throwing away his own life in hand-to-hand fighting. That is not the proper work of a general. By sharing their danger, being among them, he both steadied and calmed them. His very presence was inspiring. Dead generals cannot do that.

During a long truce, Saladin conferred with Hubert Walter, Bishop of Salisbury, who happened to be on pilgrimage at the time. Saladin had observed King Richard in action and admired his courage. Richard was 20 years younger than the Saracen commander-in-chief, and he always threw himself into the thick of a battle. Through the bishop, Saladin sent Richard some personal advice. 'Do not incur danger so unnecessarily,' he urged him. 'Don't be so prodigal with your life!' Alas, Richard did not listen. Nor were the two generals destined to meet. Later, at a siege in France, Richard paid the price of not paying heed to a master in the art of generalship. He rushed needlessly into danger once too often and died from his wounds after being struck by an arrow. He was only 42. Saladin's advice to his young opponent was a kind thought, the sign of a magnanimous character." (7)

John Adair's work is refreshing as it has redirected the students of political science, sociology and management to the age-old morality of the prophets like Muhammad and Confucius, may peace be on both of them.

This book is indeed a great breakthrough as it has finally bridged the chasm that had been artificially created over the last several centuries, between the religious teachings of a moral leader and a pragmatic and often misleading leader of a secular world.

Let all political leaders, who fall too easily for pragmatism, take note that they will be judged on the touchstone of the leadership of the Prophet Muhammad, if not by history in this world, then at least, surely, in the Hereafter.

For the rest of the story buy the book in Amazon.com, but, before I close, let me share the parting line of Adair's last chapter, "What one does, one becomes." (8)

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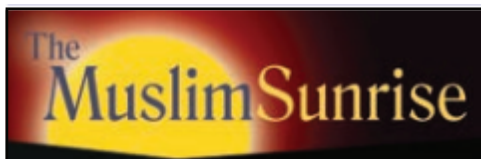
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